

APPENDIX #726: THE GREAT DUTCH / IRISH CATHOLIC WAR OVER AUSTRALIA AND HOW WE DEFEATED THEM

(c) 2023 Dolf Leendert Boek, Published: 27 October 2023




GIVEN *IRISH* *CATHOLIC* *REPUBLICAN* *ACTIVISM* AS RACIAL HATRED / EVIL (EVASION OF NAZI EMPATHY / SAINT PATRICK'S DAY UNWED CHERISHED MOTHER WITH NAKED CHILD STATUE) PERSECUTION OF DUTCH IDENTITY AND THEIR FIRST DISCOVERY THE QUESTION IS WHETHER DIRK HARTOG'S PEWTER PLATE 26 OCTOBER 1616 can be understood as something more than just a convenient writing article in being considered as a symbol of **#14 - PENETRATION** as **[#10, #4] (H3028): 1) hand; 2) power (fig.)** and therefore represents a claim to **#71 - DOMINION** in the **#38 - FULLNESS** of the **NUMEN AUGUSTI PRINCIPLE** as **IMPETUS** being in accordance with the **RULE OF #111 = [#38, #33 - CLOSENESS [= #71 - DOMINION], #40 - LAW / MODEL] LAW?**

xī qiān (錫鉛): pewter (tin alloy) / **tīng** (聽): a can (see below)

YOUTUBE: "MEERKAT ANCESTORS ARRIVE IN RUSSIA"

<https://www.youtube.com/watch?v=RFAiw__nSB8>

APPRAISAL #5 / MEANING TO TETRA #8 - OPPOSITION (KAN) - 三幹 = #459 on 22 - 26 JANUARY

gān: 1. dry, 2. parched, 3. loud and clear, 4. like family, 5. Kangxi radical 51, 6. dried food, 7. ***TO* *DRY* *OUT***, 8. to use up, 9. ***TO* *SLIGHT***; ***TO* *LOOK* *DOWN* *ON***, 10. ***WITH* *NOTHING* *REMAINING***, 11. qian; the first of the Eight trigrams, 12. the male principle, 13. Qian, 14. ***IN* *VAIN***, 15. superficially, 16. Qian [symbol], 17. Qian, 18. ***MASCULINE***; ***MANLY***, 19. ***A* *SHIELD***:   , 20. gan [heavenly stem], 21. shore, 22. a hoard [of people], 23. ***TO* *COMMIT* *AN* *OFFENCE***, 24. to pursue; to seek, 25. to participate energetically, 26. to be related to; to concern

gàn shì (幹事): [#8 - 𠄎幹 = #459 / #27 - 𠄎事 = #478] -

administrator; executive secretary

dà gàn (大幹): [#45 - 𠄎大 = #496 / #8 - 𠄎幹 = #459] - to go all out; to work energetically

gàn jiàng (幹將): [#8 - 𠄎幹 = #459 / #78 - 𠄎將 = #529] -

capable person

蚩蚩。幹於丘飴。或[錫]之壞。測曰。蚩蚩之幹[錫]不好也。

APPRAISAL #5: He stupidly seeks a heap of sweets.

Someone hands him an unfired tile (或[錫]之壞).

FATHOMING #5: The striving of an ignorant man

Means: The gift is not good.

huò (或): 1. or; either; else, 2. maybe; perhaps; might; possibly, 3. some; ***SOMEONE***, 4. suddenly

xī (錫): 1. tin, 2. to bestow; to confer; to grant, 3. a staff; a monk's cane, 4. ***PEWTER***, 5. tin-gray color, 6. to give information, 7. ***A* *METAL* *DECORATION* *FOR* *A* *HORSE'S* *HEAD***, 8. fine woven cloth, 9. Xi

zhī (之): 1. him; her; them; that, 2. used between a modifier and a word to form a word group, 3. to go, 4. this; that, 5. genitive marker, 6. it, 7. in, 8. all, 9. and, 10. however, 11. if, 12. then, 13. ***TO* *ARRIVE***; ***TO* *GO***, 14. is, 15. to use, 16. Zhi

huài (壞): 1. bad; spoiled; broken; defective, 2. to go bad; to break, 3. ***TO* *DEFEAT***, 4. sinister; evil, 5. to decline; to wane, 6. ***TO* *WRECK***; ***TO* *BREAK***; ***TO* *DESTROY***, 7. extremely; very

Transcript of the inscription on the Hartog pewter plate. The Dutch inscription is translated as: '1616, 25 October, is here ***ARRIVED*** the ship the Eendracht of Amsterdam, the upper-merchant Gillis Miebaïs of Liege, skipper Dirck Hatichs [Dirk Hartog] of Amsterdam; the 27th ditto set sail again for Bantam, the under-merchant Jan Stins, the upper-steersman Pieter Dookes van Bill, Anno 1616'



<<https://www.sea.museum/2017/05/01/reflections-on-a-piece-of-pewter-the-hartog-plate/>>

FORMULA OF UNIVERSAL LAW: #645 - #1161 - DEME CHECKSUM TOTAL: #645 as [#4, #10, #1, #600, #5, #10, #100, #10, #200, #1, #200, #9, #1, #10] = **diacheirízomai** (G1315): {**UMBRA: #868 % #41 = #7**} **1**) to move by the use of the hands, ***TAKE* *IN* *HAND*, *MANAGE*, *ADMINISTER*, *GOVERN***; **2**) to lay hands on, slay, kill [with one's own hand];

#645 - #566 - DEME CHECKSUM TOTAL: #645 as [#1, #10, #200, #300, #50, #5] = **yârash** (H3423): {**UMBRA: #510 % #41 = #18**} **1**) to seize, dispossess, take possession off, inherit, disinherit, occupy, impoverish, be an heir; **1a**) (Qal); **1a1**) to take possession of; **1a2**) to inherit; **1a3**) to impoverish, come to poverty, be poor; **1b**) (Niphal) to be dispossessed, be impoverished, come to poverty; **1c**) (Piel) to devour; **1d**) (Hiphil); **1d1**) ***TO* *CAUSE* *TO* *POSSESS* *OR* *INHERIT***; **1d2**) ***TO* *CAUSE* *OTHERS* *TO* *POSSESS* *OR* *INHERIT***; **1d3**) to impoverish; **1d4**) to dispossess; **1d5**) to destroy, bring to ruin, disinherit;

FORMULA OF HUMANITY: + #40 - LAW / MODEL (FE) = #685 - #691 - DEME CHECKSUM TOTAL: #685 as [#80, #1, #100, #5, #200, #300, #5] / **#746 - DEME CHECKSUM TOTAL: #685** as [#80, #1, #100, #5, #200, #300, #10, #50] = **páreimi** (G3918): {**UMBRA: #246 % #41 = #41**} **1**) to be by, ***BE* *AT* *HAND*, *TO***

HAVE* *ARRIVED*, *TO* *BE* *PRESENT; 2) to be ready, in store, ***AT* *COMMAND***;

#685 - #1096 - **DEME CHECKSUM TOTAL: #685** as [#80, #1, #100, #5, #600, #5, #300, #5] = **paréchō (G3930)**: **{UMBRA: #1586 % #41 = #28}** 1) to reach forth, offer; 2) to show, afford, supply; 3) to be the authors of, or to cause one to have; 3a) ***TO* *GIVE*, *BRING*, *CAUSE* *ONE* *SOMETHING* *EITHER* *FAVOURABLE* *OR* *UNFAVOURABLE*, *TO* *OCCASION***; 4) to offer, show or present one's self; 5) to exhibit or offer on one's own part; 5a) ***TO* *RENDER* *OR* *AFFORD* *FROM* *ONE'S* *OWN* *RESOURCES* *OR* *BY* *ONE'S* *OWN* *POWER***;

FORMULA OF AUTONOMY: + #41 - RESPONSE (YING) = **#686** - #186 - **DEME CHECKSUM TOTAL: #686** as [#6, #10, #80, #60, #30] /

#192 - **DEME CHECKSUM TOTAL: #686** as [#6, #10, #80, #60, #30, #6] = **pâçal (H6458)**: **{UMBRA: #170 % #41 = #6}** 1) to cut, hew, hew into shape; 1a) (Qal) to hew, hew out, quarry; 2) ***SCULPTURE***;

#1129 - **DEME CHECKSUM TOTAL: #686** as [#1, #80, #70, #20, #1, #30, #400, #500, #9, #8, #10] /

#1180 - **DEME CHECKSUM TOTAL: #686** as [#1, #80, #70, #20, #1, #30, #400, #500, #9, #8, #50, #1, #10] /

#1207 - **DEME CHECKSUM TOTAL: #686** as [#1, #80, #70, #20, #1, #30, #400, #80, #300, #5, #200, #9, #1, #10] /

#1313 - **DEME CHECKSUM TOTAL: #686** as [#1, #80, #70, #20, #1, #30, #400, #700, #1, #10] /

#1635 - **DEME CHECKSUM TOTAL: #686** as [#1, #80, #70, #20, #1, #30, #400, #500, #9, #8, #200, #5, #300, #1, #10] = **apokalýptō (G601)**: **{UMBRA: #1782 % #41 = #19}** 1) to uncover, lay open what has been veiled or covered up; 1a) disclose, make bare; 2) ***TO* *MAKE* *KNOWN*, *MAKE* *MANIFEST*, *DISCLOSE* *WHAT* *BEFORE* *WAS* *UNKNOWN***;

FORMULA OF PROGRESSION: + #81 - FOSTERING (YANG) = **#726** - GREEK TERM **κοινοπολιτεία** MEANING COMMONWEALTH

#726 - #966 - **DEME CHECKSUM TOTAL: #726** as [#80, #100, #70, #500, #1, #200, #5, #10] = **próphasis (G4392)**:

{UMBRA: #1161 % #41 = #13} 1) *A* *PRETEXT*
(*ALLEGED* *REASON*, *PRETENDED* *CAUSE*); 2)
***SHOW*;** **2a)** under colour as though they would do something;
2b) in pretence, ostensibly;

<<http://www.grapple369.com/Savvy/?deme:645,685,686,726&lexicon:G1315,G3918,H6458,G601>>

The Greek term [κοινοπολιτεία](#) meaning COMMONWEALTH not only has a biblical context but also a tripartite conception of number:

+0, 27, 54

+0, 9, 18

+0, 3, 6

+1, 2, 3

As constituent grounding in **#54 - UNITY (K'UN) - #505 / H13 - COMPANIONSHIP, CONCORDING PEOPLE, FELLOWSHIP WITH MEN, GATHERING MEN**

#358 - NOUMENON RESONANCE FOR 27 OCTOBER 2023 as
[#20, #70, #10, #50, #8, #200] /

#361 - NOUMENON RESONANCE FOR 27 OCTOBER 2023 as
[#20, #70, #10, #50, #1, #10, #200] /

#420 as [#20, #70, #10, #50, #70, #200] = [koinós](#) (G2839):
{UMBRA: #420 % #41 = #10} 1) *COMMON*; 2) common i.e. ordinary, ***BELONGING* *TO* *GENERALITY*;** **2a)** by the Jews, unhallowed, profane, Levitically unclean;

#505 as [#80, #70, #30, #10, #300, #5, #9, #1] /

#506 as [#80, #70, #30, #10, #300, #5, #10, #1] = [politeía](#) (G4174): **{UMBRA: #506 % #41 = #14} 1)** the administration of civil affairs; **2) *A* *STATE* *OR* *COMMONWEALTH*;** **3) *CITIZENSHIP*, *THE* *RIGHTS* *OF* *A* *CITIZEN*;**

"THAT AT THAT TIME YE WERE WITHOUT CHRIST, BEING **1492 - *ALIENS*-G526:** FROM THE ***COMMONWEALTH*-G4174:** OF ISRAEL, AND STRANGERS FROM THE COVENANTS OF PROMISE, HAVING NO HOPE, AND WITHOUT GOD IN THE WORLD:" [**Ephesians 2:12**]

κοινός + πολιτεία

<http://www.grapple369.com/Savvy/?
date:2023.10.27&lexicon:G4174,G2839>

**[TELOS: #726, DEME: #587, ONTIC: #545, MALE: #643,
FEME: #483]**

<http://www.grapple369.com/Savvy/?
idea:726&deme:587&ontic:545&male:643&feme:483>

{@13: Sup: 78 - **ON THE VERGE**: CHIANG (**#643**); Ego: 1 -
CENTRE: CHUNG (**#483**)}

TELOS TOTAL: #726

ONTIC CHECKSUM TOTAL: #545

DEME CHECKSUM TOTAL: #587

#14 as [#10, #4] /

**#726 as [#2, #10, #4, #10, #700] = yad (H3028): {UMBRA:
#14 % #41 = #14} 1) *HAND*; 2) *POWER* (FIG.);**

Many commentators see an allusion to a well known anecdote involving Prince Ch'ungerh who later became Duke Wen of Chin (r. 636-628 B.C.). When traveling through Wei, Ch'ungerh was reduced to begging food from a countryman, who handed him a clod of earth. In his anger, the young prince wished to scourge the giver with his whip, but his aide Tzufan rightly identified the gift of **#291 - *SOIL* (PRINCIPLE OF OBSTRUCTIVE CAUSE)** as a good omen presaging feudal possession of the area. Unfortunately, there is no direct analogy between the two passages. Ch'ungerh properly sought bare sustenance, not fine delicacies. What's more, the gift to Ch'ungerh was auspicious. Yang Hsiung's verse, in contrast, is correlated with inauspicious Night. The stories are comparable only insofar as both recount the unexpected fruits of striving.

**#291 - PRINCIPLE OF OBSTRUCTIVE CAUSE as [#1, #200,
#90] /**

**#293 - NOUMENON RESONANCE FOR 3 AUGUST 2023 as
[#2, #1, #200, #900] /**

**#297 - ROMAN BIPARTITE NUMBER PROTOTYPE #ONE as
[#6, #1, #200, #900] / [#1, #200, #90, #6] /**

#333 - **ROMAN BIPARTITE NUMBER PROTOTYPE #FIVE** as
[#2, #1, #200, #90, #40] /

#327 - **NOUMENON RESONANCE FOR 3 AUGUST 2023** as
[#6, #30, #1, #200, #900] / [#30, #1, #200, #90, #6] =

'erets (H776): {UMBRA: #291 % #41 = #4} 1) land,
EARTH; 1a) earth; 1a1) whole earth (as opposed to a part);
1a2) earth (as opposed to heaven); 1a3) earth (inhabitants); 1b)
land; 1b1) country, territory; 1b2) district, region; 1b3) tribal
territory; 1b4) piece of ground; 1b5) land of Canaan, Israel; 1b6)
inhabitants of land; 1b7) *SHEOL*, *LAND* *WITHOUT*
RETURN, (*UNDER*) *WORLD*; 1b8) *CITY* (-*STATE*);
1c) ground, surface of the earth; 1c1) ground; 1c2) *SOIL*; 1d)
(in phrases); 1d1) people of the land; 1d2) space or distance of
country (in measurements of distance); 1d3) level or plain country;
1d4) land of the living; 1d5) end(s) of the earth; 1e) (almost
wholly late in usage); 1e1) lands, countries; i) often in contrast to
Canaan;

NOTE THERE IS A RITUAL / GAMBLING (GAMES OF CHANCE) REFERENCE WHICH ARE RELEVANT TO THE STAR HOTEL / RETURNED SERVICES LEAGUE (RSL): As "PATER PATRIAE" (father of the country) CLAUDIUS CAESAR in 47 AD organized secular games (**FROM NIGHTFALL 31 MAY TO 3 JUNE**) in 47 AD on the 800th anniversary of Rome. When a *FIRE* broke out in Rome, Claudius himself spent all night out and called officials to stop spreading the *FIRE*. Everyone who responded was *AWARDED* personally by Claudius. According to Roman mythology, the Secular Games began when a Sabine man called Valesius prayed for a cure for his children's illness and was supernaturally instructed to sacrifice on the Campus Martius to *DIS* *PATER* (*is otherwise known as REX INFERNUS or PLUTO as a Roman god of the *UNDERWORLD**) and *PROSERPINA* (*combined with Libera who was the female equivalent of LIBER PATER, protector of plebeian rights, god of wine, male fertility*), deities of the *UNDERWORLD*. Some ancient authors traced official celebrations of the Games as far back as 509 BC, but the only clearly attested celebrations under the Roman Republic took place in 249 and in the 140s BC. They involved sacrifices to the underworld gods over three consecutive nights.

#667 - **MALE CHECKSUM TOTAL: #228** as [#5, #20, #30, #2, #10, #600] = keleb (H3611): {UMBRA: #52 % #41 = #11} 1)

dog; **1a**) dog (literal); **1b**) contempt or abasement (fig.); **1c**) ***OF* *PAGAN* *SACRIFICE***; **1d**) of male cult prostitute (fig.);

The supplicia canum ("punishment of the dogs") was an annual sacrifice of ancient Roman religion in which live dogs were suspended from a furca ("fork") or cross (crux) and paraded. It appears on none of the extant Roman calendars, but a late source places it on 3 AUGUST being the same date as informal ***VIETNAM* *VETERAN'S* *INSUBORDINATE* *COMMEMORATIONS***.



<<http://www.grapple369.com/images/SLAUGHTER%2020171115%20-%201.jpg>>

"WILL I EAT THE FLESH OF BULLS-**H47**, OR DRINK THE BLOOD OF GOATS?" [**Psalm 50:13**]

The Games were revived in 17 BC by Rome's first emperor Augustus, with the nocturnal sacrifices on the Campus Martius now transferred to:

the MOERAE (***FATES* *THE* *PERSONIFICATIONS* *OF* *DESTINY***),
the ILYTHIAE (***GODDESSES* *OF* *CHILDBIRTH***),
and TERRA MATER (***MOTHER* *EARTH***).

The Games of 17 BC also introduced day-time sacrifices to Roman deities on the Capitoline and Palatine hills. Certain sacrifices were unusually specified to be performed by married women. Each

sacrifice was followed by theatrical performances. <https://en.wikipedia.org/wiki/Secular_Games>

The heap symbolizes what is high and great; the sweets, whatever is most desirable. If an individual hankers for high position despite his own lack of qualifications, he is likely to meet with misfortune and insult, instead of support. The potsherd symbolizes the stern necessity to perform menial tasks. The subject, reaching too soon for a life of luxury and ease, experiences a life of poverty and hard labor. His singleminded pursuit of material success has deterred him from pursuit of the Way." [**@1, page 133**]

The re-dedication of the HYDE PARK WAR MEMORIAL, SYDNEY occurred SATURDAY 20 OCTOBER 2018 just prior to the WORLD WAR 1 CENTENNIAL and being so auto-intoxicated that PRINCE HARRY was unaware he was actually bestowing a dignity (ie. **ITS PLAQUES MIRRORING THE MARION CHILD STATUE**) upon its desecration by CAUSAE COMMUNI OF AN IRISH CATHOLIC REICH AS REPUBLICAN ACTIVISM which in 1920 was declared to be TREASONOUS and at war against BRITAIN.

Whereupon there was on **27 OCTOBER 2018** a further improper BOER WAR memorial commemoration that was undertaken by the Returned Services League (RSL), against which I interposed at 0300 hours prior on that same day in making a floral tribute out of consideration for the affability of "**BRITISH AND DUTCH SOVEREIGNTY AND HISTORICAL PROSPERITY**".

BOER WAR commemorations occurs on the last SUNDAY of MAY. Whereas Memorial Day within the USA occurs on the last MONDAY of MAY.

***NUMEN* *AUGUSTI* IMPETUS** [#38 = 8 JUNE 2017 as #449
- *METAL* *PLAQUE* *STATUE* *INSTALLATION* /
***CARDINAL* *PELL'S* *BIRTHDAY*, #71 - SAINT PATRICK'S
DAY 17 MARCH 2017 STATUE UNVEILING / *MITHRAISM*
AS *SOLDIER* *CULTUS* *OF* *THE* *ROMAN*
IMPERIUM, #14 = 28 MAY 2017 / 2023 - *BOER* *WAR*
MEMORIAL *DAY*]**



[**#38 - FULLNESS (SHENG: #489), #71 - STOPPAGE (CHIH: #522), #14 - PENETRATION (JUI: #465)**]

<<http://www.grapple369.com/images/OATH%2020170608%201510%20-%20202.jpg>>
 <<http://www.grapple369.com/images/BOER%2020170610%201154%20-%20205.jpg>>
 <<http://www.grapple369.com/images/BOER%2020170610%201153%20-%20204.jpg>>

[**IMAGE: FUNERAL RIGHTS AND CELEBRATING THE DEATH OF A STATE (note: #355 - *HAMMER*) AT CHERISHED / BLESSED MOTHER WITH NAKED CHILD STATUE #449 - *METAL* PLAQUE INSTALLATION @ (LEFT) 1510 HOURS ON 8 JUNE 2017 {#413 as [#1, #30, #10, #300, #2, #70] = 'Ēlîysheba' (H472): {UMBRA: #4 as #413 % #41 = #3} 0) Elisheba = 'my God has sworn' or 'God is an oath'; *GOD* *OF* *OATH*, *ELIZABETH*; 1) Aaron's wife; / #413 as [#6, #1, #200, #6, #200] = 'ârar (H779): {UMBRA: #5 as #401 % #41 = #32} 1) to curse; 1a) (Qal); 1a1) to curse; 1a2) cursed be he (participle used as in curses); 1b) (Niphal) to be cursed, cursed; 1c) (Piel) *TO* *CURSE*, *LAY* *UNDER* *A* *CURSE*, *PUT* *A* *CURSE* *ON*; 1d) (Hophal) to be made a curse, be cursed}** BY A CONTRIVED #371 - SAINT ANDREWS CAUSE CÉLÈBRE IMPOSITION OBSERVED @ (RIGHT) 1153 HOURS ON PRINCE PHILIP'S BIRTHDAY OF 10 JUNE 2017 BEING MADE UPON THE BOER WAR MEMORIAL ESTABLISHED 29 OCTOBER 1909 / RE-SITED 25 APRIL 1972 AS SUBJECTIVE MEMORIAL OCCASION]

FOR DETAILS OF CONTEMPT TOWARDS BRITISH IMPERIAL GOVERNANCE AS COMMONWEALTH SEE: "DEVisING THE IDEA TEMPLATE TO QUEEN VICTORIA'S LETTERS PATENT

AND HYPOTHESIS ON ONTIC VARIANCE (WITHOUT ADVANCING ANY PARTISAN CAUSE)"

<<http://www.grapple369.com/Groundwork/Letters%20Patent%20Variance%20Simple.pdf>>

It ought to be then a reasonable conclusion that this undertaking of an irregular **BOER WAR COMMEMORATION upon 27 OCTOBER 2018** as occurring immediately prior to the WORLD WAR ONE CENTENNIAL ON 11 NOVEMBER 2018 is a culminating action with a clear intention to abrogate any duty of fidelity towards the sovereign and that such action is likely to be made in regard of the **IRISH REPUBLICAN ACTIVISM** exhibited by the historical anti-British Saint Patrick's day parades of 1918 and 1920.



<<https://www.abc.net.au/news/2018-10-20/prince-harry-opens-extended-anzac-memorial-hyde-park/10399868>>

[**IMAGE (20 OCTOBER 2018)**: PICTURED LEFT IS HONORABLE DAVID HURLEY AS THEN GOVERNOR OF NEW SOUTH WALES AND PRESENTLY THE GOVERNOR GENERAL]

The Memorial includes several architecturally and artistically designed areas, the most notable of which are The Hall of Silence, The Hall of Memory, and The Hall of Service. The Hall of Service was added in 2018 as the centrepiece of the 'Centenary Extension' renovations, to mark the 100th anniversary of the First World War.

#1701 - *SOIL* *SAMPLES* as [#600, #800, #100, #1, #200] /

#1551 as [#600, #800, #100, #1, #50] = **chóra (G5561)**: {**UMBRA: #1501 % #41 = #25**} **1**) the space lying between two places or limits; **2**) a region or country i.e. a tract of land; **2a**)

***THE* (*RURAL*) *REGION* *SURROUNDING* *A* *CITY*
OR *VILLAGE*, *THE* *COUNTRY*;** **2b)** the region with
towns and villages which surround a metropolis; **3)** land which is
ploughed or cultivated, ground;

It features a major installation by Australian artist Fiona Hall, which
**CONSISTS OF 1,701 SOIL SAMPLES, REPRESENTING THE
HOME ADDRESSES GIVEN BY FIRST WORLD WAR ENLISTEES.**
All three areas are described in detail on the Anzac Memorial's
website.

<<https://www.warmemorialsregister.nsw.gov.au/content/anzac-memorial-hyde-park>>

When it was originally opened by Prince Henry, Duke of Gloucester,
in 1934 the memorial read: "**OPENED BY THE *SON* OF A
KING.**"

The memorial contains the original wreath of red flowers laid by the
Duke, fixed in a glass case outside the memorial's hall of memory.

Today, Prince Harry opened the facility, upgraded at a cost of \$40
million, by unveiling a plaque which read it was opened by a
"***GRANDSON* OF THE QUEEN**".

APPRAISAL #4 TO TETRA: #12 - YOUTHFULNESS (T'UNG) - 童 = #463

tóng: **1. *BOY*;** child, **2. boy servant,** **3. immature,** **4. *BARE*;**
bald, **5. pupil of the eye,** **6. male child slave,** **7. *AN***
***IGNORANT* *PERSON*,** **8. Tong,** **9. young,** **10.**
UNMARRIED

tóng zhuāng (童裝): [**12 - 童 = #463 / #31 - 裝 = #482**] -
children's clothing

wén tóng (文童): [**#47 - 文 = #498 / 12 - 童 = #463**] - a
person studying for the imperial examinations

或後前夫。先[錫]之光。測曰。或後前夫。先光大也。

In reality, he lacks sufficient will to follow in the Way. The Analects
CONDEMNS those who "hear of duty, yet do not move toward
it."

APPRAISAL #4: Some follow those in front.
Those ahead light their way (先[錫]之光).

FATHOMING #4: Following the ones in front
Means: Great is the light of those who lead.

xiān (先): **1.** first, **2.** early; prior; former, **3.** to go forward; to advance, **4.** to attach importance to; to value, **5.** to start, **6.** ***ANCESTORS***; ***FOREBEARS***, **7.** earlier, **8.** before; in front, **9.** fundamental; basic, **10.** Xian, **11.** ancient; archaic, **12.** super, **13.** ***DECEASED***

xī (錫): **1.** tin, **2.** to bestow; to confer; to grant, **3.** a staff; a monk's cane, **4.** ***PEWTER***, **5.** tin-gray color, **6.** to give information, **7.** ***A* *METAL* *DECORATION* *FOR* *A* *HORSE'S* *HEAD***, **8.** fine woven cloth, **9.** Xi

zhī (之): **1.** him; her; them; that, **2.** used between a modifier and a word to form a word group, **3.** to go, **4.** this; that, **5.** genitive marker, **6.** it, **7.** in, **8.** all, **9.** and, **10.** however, **11.** if, **12.** then, **13.** ***TO* *ARRIVE***; ***TO* *GO***, **14.** is, **15.** to use, **16.** Zhi

guāng (光): **1.** light, **2.** brilliant; bright; shining, **3.** to shine, **4.** only, **5.** ***TO* *BARE***; ***TO* *GO* *NAKED***, **6.** bare; naked, **7.** ***GLORY***; ***HONOR***, **8.** scenery, **9.** smooth, **10.** used up, **11.** sheen; luster; gloss, **12.** ***TIME***; ***A* *MOMENT***, **13.** grace; favor, **14.** Guang, **15.** ***TO* *MANIFEST***, **16.** welcome

In contrast to Appraisal 3, Appraisal 4 praises individuals who take full advantage of the illumination provided by moral exemplars of the past. Given the penetrating power of those exemplars, even those who follow at some distance in time and space can find their Way by the light. This contention implicitly refutes Chuang tzu's belief that the Classics represent only the "dregs" of the former sages' teachings." [**@1, page 150**]

TRANSCRIPT OF #175 - WOMAN WITH CHILD STATUE DIALOG WITH ARTIST @ 1739 HOURS ON MONDAY 28 MAY 2018

DOLF: "Can I ask for what purpose you are lighting candles ma'am?"

ARTIST: "Sorry."

DOLF: "For what purpose are you lighting candles?"

ARTIST: "Umm"

DOLF: "Why aren't you at the BOER WAR memorial celebrating our ah ... our ah Australian! Oh you're the artist aren't you ma'am?"

ARTIST: "(laughs) I'm **Censored**."

DOLF: "You're the artist."

ARTIST: "Nice to meet you."

DOLF: "Now..."

ARTIST: "What happened is um, the mother in Ireland died and their service in Ireland is at 7 o'clock tonight."

DOLF: "What. Whose? Is that [statue] after a particular person?"

ARTIST: "Yeah Cathy McMahon."

[**#298 / #449** - IRISH CATHOLIC AFFECTION FOR #808 - GENOCIDE (**CHRISTCHURCH MASSACRE ON #233 / #342 / #415 - 15 MARCH 2019 OR LIQUIDATION OF THE KRAKOW GHETTO ON #298 / #449 - 13 MARCH 1943**)]

#808 as [#200, #8, #600] = racham (H7356): {UMBRA: #248 % #41 = #2} 1) *WOMB*; 2) *COMPASSION*;



<<http://www.irishfirstmothers.com>>

<<http://www.grapple369.com/images/Irish%20First%20Mothers%2020210217.png>>

[IMAGE: (17 FEBRUARY 2021) THE **#737 - allôwn (H437)**: OAK TREE v's CHERISHED MOTHER AS #38 - MAGDALENE STATUE / #38 - IMPROPER BOER WAR MEMORIAL WREATH UPON 8 JUNE 2017 AS CLAIMED "**GENOCIDAL COERCION OF IRISH UNWED MOTHERS IN PREGNANCY**" IS IN CONTRADISTINCTION TO CATHY MCMAHON (**IRISH GENOCIDE PUBIC ENQUIRY**) BEING REGARDED AS "warrior" AND A "hero" BY MEMBERS OF THE VOICE OF IRISH FIRST MOTHERS FACEBOOK GROUP IN THEIR TRIBUTE OF HER]

DOLF: "So this [statue] was created in representation of ..."

ARTIST: "This here ... lighting the candles. Wanting to get the candles all lit at the start of her service."

DOLF: "Okay. It's a Catholic [memorial] service is it?"

ARTIST: "Umm. I['m] not [entirely sure]. I think she is in the Catholic Church."

DOLF: "Yes. Is this statue related to her in any manner?"

ARTIST: "Yes she is a mother."

DOLF: "Is she the mother depicted [by] the statue."

ARTIST: "No it depicts. The statue depicts all mothers [of which our Lady is the exemplar]."

DOLF: "Yes. Yeah. The problem is that with the BOER WAR Memorial on the 31 May ..."

ARTIST: "Yes"

#473 - *CAUSE* *CÉLÈBRE* as [#400, #8, #60, #5] = châtâh (H2620): {UMBRA: #17 as #73 % #41 = #32} 1) (Qal) to seek refuge, flee for protection; 1a) *TO* *PUT* *TRUST* *IN* (*GOD*), *CONFIDE* *OR* *HOPE* *IN* (*GOD*) (*fig*.);

DOLF: "... I hugged a mother [at] refusal of Communion at Saint Patrick's Cathedral in Melbourne on 31 May 1998."

ARTIST: "Really."

DOLF: "And she was refused communion because she was wearing a rainbow sash."

ARTIST: "Oh really."

#473 - *CAUSE* *CÉLÈBRE* as [#30, #5, #3, #70, #40, #5, #50, #70, #200] = légō (G3004): {**UMBRA: #45 as #838 % #41 = #18**} **1)** to say, to speak; **1a)** affirm over, maintain; **1b)** to teach; **1c)** ***TO* *EXHORT*, *ADVISE*, *TO* *COMMAND*, *DIRECT***; **1d)** to point out with words, intend, mean, mean to say; **1e)** to call by name, to call, name; **1f)** to speak out, speak of, mention

DOLF: "For no other reason. So I have an objection for it. Now would you do me a favour to appease, to balance the karma of things. Because..."

ARTIST: "Yes (inaudible) ..."



<<http://www.grapple369.com/images/BOERWARS19980531.jpg>>

[**IMAGE:** Author consoling Catholic mother of a gay son & PFLAG President, Nanette McGregor - The Rainbow Sash Protest (Refusal of Communion) on 'Pentecost Sunday' 31 May 1998, Saint Patrick's Cathedral, Melbourne pictured by The Australian newspaper (front page) of 1 June 1998

(c) 1 June 1998 - James Croucher (photographer), News Ltd /
Newspix, Commercial Use, Internal Use For Company Or
Organisation, Internal Newsletter Or Document, Print And Digital,
Up To 1,000]

#473 - *CAUSE* *CÉLÈBRE* as [#20, #1, #300, #5, #20,
#100, #10, #9, #8] = katakrínō (G2632): {UMBRA: #43 as
#1302 % #41 = #31} 1) *TO* *GIVE* *JUDGMENT*
AGAINST, *TO* *JUDGE* *WORTHY* *OF*
PUNISHMENT; 1a) to *CONDEMN*; 1b) by one's good
example to render another's wickedness the more evident and
censurable

APPRAISAL #5 TO TETRA #48 - RITUAL (LI)

- 禮 = #499

lǐ: 1. *PROPRIETY*; *SOCIAL* *CUSTOM*; *MANNERS*;
COURTESY; *ETIQUETTE*, 2. *A* *RITUAL*; *A*
CEREMONY; *A* *RITE*, 3. a present; a gift, 4. a bow, 5. Li;
Zhou Li; Yi Li; Li Ji, 6. Li, 7. to give an offering in a religious
ceremony, 8. to respect; to *REVERE*

Zhōu lǐ (周禮): [#2 - 周 = #453 / #48 - 禮 = #499] - the
Rites of Zhou (in Confucianism)

lǐ yuè (禮樂): [#48 - 禮 = #499 / #24 - 樂 = #475] -

(Confucianism) rites and music (the means of regulating society)

lǐ fǎ (禮法): [#48 - 禮 = #499 / #40 - 法 = #491] - etiquette;
ceremonial rites

lǐ yù (禮遇): [#48 - 禮 = #499 / #43 - 遇 = #494] - courtesy;
deferential treatment; polite reception

gē lǐ (割禮): [#70 - 割 = #521 / #48 - 禮 = #499] -
circumcision

懷其違。折其匕。過喪[錫]九矢。測曰：懷違折匕。貶其祿也。

"From this poem we learn that the wise leader "on the rise," if
sufficiently schooled in correct ritual pattern, can lead his followers
to a profound moral transformation.

APPRAISAL #5: Harboring his rebellious intent,
He smashes his ladles in error,

Then ruins the gift of Nine Arrows (過喪[錫]九矢).

FATHOMING #5: Rebelliously breaking ladles

Means: He reduces his own dignity.

guò (過): **1.** to cross; to go over; to pass, **2.** too, **3.** particle to indicate experience, **4.** to surpass; to exceed, **5.** to experience; to pass time, **6.** to go, **7.** a mistake, **8.** a time; a round, **9.** Guo, **10.** to die, **11.** to shift, **12.** to endure, **13.** ***TO* *PAY* *A* *VISIT*;**
TO* *CALL* *ON* ← *DIALOGUE* *WITH* *STATUE
***ARTIST* / POLITICAL ACTIVIST ON 28 MAY 2018 BEING**
THE OCCASION OF A FUNERAL RITE

sàng (喪): **1.** to ***MOURN***, **2.** ***FUNERAL***, **3.** to die, **4.** to lose, **5.** to suffer, **6.** to escape; to flee, **7.** death, **8.** a copse placed within a coffin, **9.** mourning, **10.** Sang, **11.** ***TO* *BE* *DEFEATED*;**
TO* *DESTROY

xī (錫): **1.** tin, **2.** to bestow; to confer; to grant, **3.** a staff; a monk's cane, **4.** ***PEWTER***, **5.** tin-gray color, **6.** to give information, **7.** ***A* *METAL* *DECORATION* *FOR* *A***
HORSE'S* *HEAD, **8.** fine woven cloth, **9.** Xi

jiǔ (九): **1.** nine, **2.** ***MANY***

shǐ (矢): **1.** arrow, **2.** Kangxi radical 111, **3.** dart, **4.**
EXCREMENT, **5.** straight, **6.** ***TO* *EXHIBIT***, **7.** ***TO***
VOW

#208 - NOUMENON RESONANCE FOR 28 MAY 2018 as [#1, #200, #2, #5] /

#218 - NOUMENON RESONANCE FOR 28 MAY 2018 as [#6, #5, #200, #2, #5] / [#10, #200, #2, #6] /

#238 - NOUMENON RESONANCE FOR 28 MAY 2018 as [#6, #10, #200, #2, #20] /

#292 - NOUMENON RESONANCE FOR 28 MAY 2018 /
FORMULA OF AUTONOMY: + #41 - RESPONSE (YING)

ATROCITY INTERVENTION PROTOCOL as [#40, #200, #2, #10, #40] = **râbâh** (H7235): {**UMBRA: #207 % #41 = #2**} **1)** be or become great, be or become ***MANY***, be or become much, be or become numerous; **1a)** (Qal); **1a1)** to become many, become numerous, multiply (of people, animals, things); **1a2)** to be or grow great; **1b)** (Piel) to make large, enlarge, increase, become many; **1c)** (Hiphil); **1c1)** to make much, make many, have many; **i)** to

multiply, increase; **ii**) to make much to do, do much in respect of, transgress greatly; **iii**) to increase greatly or exceedingly; **1c2**) to make great, enlarge, do much; **1d**) (Qal) to shoot;

FOR FURTHER SEE: "ANONYMOUS INTERNET STALKING WITH NECROMANCY / *EXCREMENT* / DEATH THREAT CORRESPONDENCES AND A POEM META-DESCRIPTOR TO NASHVILLE BOMBING"

<<http://www.grapple369.com/Groundwork/Twilight%20Years%2020230917.pdf>>

Appraisal 5 corresponds to the ruler. In the ritual enfeoffment of his vassal lords, the Son of Heaven confers upon his chief supporters nine symbolic gifts of investiture (the so called Nine Conferrals), including a bundle of arrows, sacrificial wine, and ceremonial clothing, all of which symbolize the ruler's absolute trust in his subordinates. For example, trustworthy officials are said to be "straight as arrows"; hence, the gift of arrows. Such important gifts are presumably reserved for those who, mindful of ancient precedents and family honour, can be depended upon to sacrifice their very lives to protect the ancestral house. After all, the classics tell us that, "The purpose of ritual is to secure men in their positions."

YOUTUBE: "RUSSIAN MEERKAT HOMEGUARD"

<https://www.youtube.com/watch?v=ykqnpSIy5_4>

"LEST WE FORGET: FOR THOSE **#213 / #233 - *BRAVE*** WHO **#17 - *GAVE*** THEIR LIVES SO WE COULD LIVE OURS".

אביר - KNIGHT (eg: **KNIGHT TEMPLARS AS CATHOLIC MILITARY ORDER**), CAVALIER, NOBLEMAN, NOBLE, STALLION

#229 - THREAT "TIME FOR PAYBACK" NEWSPAPER HEADLINE IN MAILBOX ON 6 JANUARY 2017 as [#1, #2, #10, #200, #10, #6] /

#263 - THREAT "TIME FOR PAYBACK" NEWSPAPER HEADLINE IN MAILBOX ON 6 JANUARY 2017 as [#1, #2, #10, #200, #10, #40] /

#213 as [#1, #2, #10, #200] /

#233 - NOUMENON RESONANCE FOR DEPARTURE ON 27 OCTOBER 1616 as [#20, #1, #2, #10, #200] /

#273 as [#20, #1, #2, #200, #10, #600] = 'abbîyr (H47): {UMBRA: #213 % #41 = #8} 1) *MIGHTY*, *VALIANT*; 1a) *OF* *MEN*; 1b) of angels; 1c) of animals; 1d) (metaph); 1d1) *OF* *ENEMIES*; 1d2) of princes; 1d3) *OF* *SACRIFICIAL* *OBJECTS*; 1e) obstinate (fig.);

#17 - YEAR 2017 AS *MANIFEST* *OF* *VISCERAL* *IRISH* *CATHOLIC* *REPUBLICAN* *ACTIVIST* *COMMUNITY* *HATRED* as [#10, #5, #2] /

#29 - THREAT "TIME FOR PAYBACK" NEWSPAPER HEADLINE IN MAILBOX ON 6 JANUARY 2017 as [#6, #10, #5, #2, #6] /

#433 - NOUMENON RESONANCE FOR ARRIVAL ON 25 OCTOBER 1616 / 25 OCTOBER 2012 APOLOGY / SUBJECTIVE VIETNAM VETERAN'S EVENT OF 3 AUGUST 2023 as [#6, #10, #5, #10, #2, #400] as [#6, #10, #400, #10, #5, #2, #6, #700] /

#517 - NOUMENON RESONANCE FOR ARRIVAL ON 25 OCTOBER 1616 / 25 OCTOBER 2012 APOLOGY as [#40, #400, #10, #5, #2, #10, #50] = y^ehab (H3052): {UMBRA: #17 % #41 = #17} 1) to give, provide; 1a) (P'al); 1a1) to *GIVE*; 1a2) to place, *LAY* (*FOUNDATIONS*); 1b) (Hithp'al); 1b1) to be given; 1b2) *TO* *BE* *PAID*;



<<http://www.grapple369.com/Templars2015/TEMPLARS%20%28Facebook%29%2020171104%201033%20-%201.pdf>>

#433 - NOUMENON RESONANCE FOR ARRIVAL ON 25 OCTOBER 1616 / 25 OCTOBER 2012 APOLOGY / SUBJECTIVE

VIETNAM VETERAN'S EVENT OF 3 AUGUST 2023 as [#40, #50, #8, #40, #5, #10, #70, #10, #200] / #273 as [#40, #50, #8, #40, #5, #10, #70, #50] = mnēmeíon (G3419): {UMBRA: #273 % #41 = #27} 1) *ANY* *VISIBLE* *OBJECT* *FOR* *PRESERVING* *OR* *RECALLING* *THE* *MEMORY* *OF* *ANY* *PERSON* *OR* *THING*; 1a) a memorial, monument, specifically, a sepulchral monument; 2) a sepulchre, *A* *TOMB*;

Here, the disrespect shown the Son of Heaven by one or more enfeoffed lords is evident. The subordinate who lacks virtue rises up in revolt. The outward sign of his inner rebellion is his wilful destruction of the ritual gifts received at his appointment. Rebellious subordinates soon lose their "dignity," which in archaic usage refers to high rank and a generous stipend. **"THIS IS TO LOSE THE EMPIRE THROUGH INHUMANITY."** [@1, pages 303, 304]

DOLF: "... I'm going to take the council to court over this particular matter. Because there is no object of respect at the BOER WAR Memorial."

ARTIST: "So what are you doing taking this to court?"

DOLF: "I'm taking this and the BOER yeah ... this is part of that. This is part of ANZAC defamation which I have been subject to."

When a #449 - *MOTHER* #298 / #472 - *WEEPS* for her children..."

#449 - NOUMENON RESONANCE FOR STATUE UNVEILING BESIEGEMENT ON #449 - SAINT PATRICK'S DAY 17 MARCH 2017 as [#5, #10, #30, #4, #400] /

#454 - NOUMENON RESONANCE FOR STATUE UNVEILING BESIEGEMENT ON #449 - SAINT PATRICK'S DAY 17 MARCH 2017 as [#10, #30, #4, #400, #10] /

#465 - NOUMENON RESONANCE FOR STATUE UNVEILING BESIEGEMENT ON #449 - SAINT PATRICK'S DAY 17 MARCH 2017 as [#10, #30, #4, #400, #10, #5, #6] /

#490 - NOUMENON RESONANCE FOR STATUE UNVEILING BESIEGEMENT ON #449 - SAINT PATRICK'S DAY 17 MARCH 2017 as [#6, #400, #30, #4, #50] /

#44 as [#10, #30, #4] = yâlad (H3205): {UMBRA: #44 % #41 = #3} 1) to bear, bring forth, beget, gender, travail; 1a)

(Qal); **1a1**) ***TO* *BEAR*, *BRING* *FORTH***; **i**) ***OF* *CHILD* *BIRTH***; **ii**) of distress (simile); **iii**) of wicked (behaviour); **1a2**) to beget; **1b**) (Niphal) to be born; **1c**) (Piel); **1c1**) to cause or help to bring forth; **1c2**) to assist or tend as a midwife; **1c3**) midwife (participle); **1d**) (Pual) to be born; **1e**) (Hiphil); **1e1**) to beget (a child); **1e2**) to bear (fig. - of wicked bringing forth iniquity); **1f**) (Hophal) day of birth, birthday (infinitive); **1g**) (Hithpael) to declare one's birth (pedigree);

#472 - NOUMENON RESONANCE FOR STATUE UNVEILING BESIEGEMENT ON #449 - SAINT PATRICK'S DAY 17 MARCH 2017 / ONTIC CHECKSUM TOTAL: #298 as [#2, #20, #10, #400, #40] = bâkâh (H1058): {UMBRA: #27 % #41 = #27}
1) to weep, bewail, cry, shed tears; **1a**) (Qal); **1a1**) to weep (in grief, humiliation, or joy); **1a2**) to weep bitterly (with cognate acc.); **1a3**) ***TO* *WEEP* *UPON* (*EMBRACE* *AND* *WEEP*)**; **1a4**) to bewail; **1b**) (Piel) participle; **1b1**) lamenting; **1b2**) bewailing;

ARTIST: "But this is what this is."

DOLF: "Yeah that is exactly what our 'LEST WE FORGET' poem is all about."

"With proud thanksgiving, a ***MOTHER* *FOR* *HER* *CHILDREN***,
ENGLAND* *MOURNS* *FOR* *HER* *DEAD across the sea.
Flesh of her flesh they were, spirit of her spirit,
Fallen in the cause of the free." [Verse 1, Lines 1-4, **Ode to the Fallen**]

ARTIST: "So why are you against this?"

DOLF: "I'm against this because I happen to be JEWISH and ..."

ARTIST: "Oh okay my darling yes..."

DOLF: "And this is a MARION statue. Now if you really want to [represent] IRISH persons its the **#298 - *WASHER* WOMAN** that was the person who was most ..."

#328 - NOUMENON RESONANCE FOR STATUE UNVEILING BESIEGEMENT ON #449 - SAINT PATRICK'S DAY 17 MARCH 2017 as [#30, #200, #8, #90] /

#298 - GOOD FRIDAY AGREEMENT (on 10 APRIL 1998) as [#200, #8, #90] = ratches (H7364): {UMBRA: #298 % #41 = #11} 1) *TO* *WASH*, wash off, wash away, bathe; 1a) (Qal); 1a1) to wash, wash off, wash away; 1a2) to wash, bathe (oneself); 1b) (Pual) to be washed; 1c) (Hithpael) to wash oneself;

ARTIST: "No no..."

DOLF: "The **#298 - *WASHER*** WOMAN in IRISH society was subject to more impunity than any other woman within IRISH society."

ARTIST: "But you know it's interesting that you say that you're um ah ... JEWISH because the man [**probably a reference to local federal minister DARREN CHESTER**] that led this through the COMMONWEALTH games ... through the COMMONWEALTH government was JEWISH."

DOLF: "Yes but he should know better we don't ... they don't allow statues in their TEMPLE precinct. And the circumstance that we have is that I'm of DUTCH heritage and the [INTERNATIONAL] KNIGHTS TEMPLAR which was formed in 2015 are associated with the ORDER that [DUTCH EXPLORER] DIRK HARTOG (*of note the FEDERAL GOVERNMENT APOLOGY OF 25 OCTOBER 2012 is a JUXTAPOSITION against such DUTCH recorded discovery of 25 OCTOBER 1616*) signed the PEWTER PLATE with. So if you want to talk about erections [of commemorative merit] DIRK HARTOG signed it as AO and their were ***SEVEN* *PAPAL* *BULLS*** associated with my INTELLECTUAL PROPERTY.

NOTE: Further philological historical research has determined the AO is an abbreviation for ANNO: The implication being that this DUTCH land was subject to **RULE OF #111 = [#38 - FULLNESS, #33 - CLOSENESS [= #71 - DOMINION], #40 - LAW / MODEL] LAW** by prior discovery and fallow possession since VAN DIEMAN'S LAND was named after a GOVERNOR GENERAL as never terra nullius, accordingly we will not allow IRISH / CATHOLIC REPUBLICANISM as ANZAC (1914-1920) ATLANTIS PHANTASM JINGOISM by a **NUMEN AUGUSTI #123 = [#38, #71, #14]**

SCHEMA to dispossess (ie. **presence of mind is not the same as presence of being**) any other's SOVEREIGN claim.

PEWTER was first used around the beginning of the Bronze Age in the Near East. The earliest known piece of pewter was found in an Egyptian tomb, c. 1450 BC, but it is unlikely that this was the first use of the material. Pewter was used for decorative metal items and tableware in ancient times by the Egyptians and later the Romans, and came into extensive use in Europe from the Middle Ages until the various developments in pottery and glass-making during the 18th and 19th centuries. Pewter was the chief material for producing plates, cups, and bowls until the making of porcelain.

This Pewterers' Banner from 1788 was carried in parades by the men in the Pewterer's Guild of New York.



<<https://joyofmuseums.com/museums/united-states-of-america/new-york-museums/new-york-historical-society/pewterers-banner-1788/>>

This banner was made for the Pewterers who were amongst the 5,000 people who paraded in New York City on 23 JULY 1788, to celebrate the new Constitution of the United States.

On the top left side is an American flag with 13 stars, one for each state in the new union.

Below the banner is the Pewterer's coat of arms and their motto: "SOLID AND PURE." On the right side, there are four workers making pewter objects under the wording: "SOCIETY of PEWTERERS."

Above them is an inscription that expresses the hopes of the Pewterers for the new nation. It reads:

"The Federal Plan most solid and secure
Americans their freedom will ensure
All arts shall flourish in Columbia's Land
and all her sons join as one social band."

{@4: Sup: 31 - **PACKING**: CHUANG (#166 - **I AM NOT SLUGGISH** {%11}); Ego: 81 - **FOSTERING**: YANG (#254)}

ONTIC CHECKSUM TOTAL: #339

DEME CHECKSUM TOTAL: #243

#1492 as [#1, #80, #1, #30, #30, #70, #300, #100, #10, #70, #800] = apallotrióō (G526): {**UMBRA: #1492 % #41 = #16**} 1) to alienate, estrange; 2) ***TO* *BE* *SHUT* *OUT* *FROM* *ONE'S* *FELLOWSHIP* *AND* *INTIMACY***;

■ #282 - **NOUMENON RESONANCE FOR 12 OCTOBER 1492** as [#2, #1, #9, #70, #200] = báthos (G899): {**UMBRA: #282 % #41 = #36**} 1) depth, height; 1a) of '***THE* *DEEP* *SEA***'; 1b) metaph.; 1b1) deep, extreme, poverty; 1b2) of the deep things of God;

■ #217 - **NOUMENON RESONANCE FOR 12 OCTOBER 1492** as [#2, #1, #4, #10, #200] /

■ #221 - **NOUMENON RESONANCE FOR 12 OCTOBER 1492** as [#1, #4, #10, #200, #6] /

■ #255 - **NOUMENON RESONANCE FOR 12 OCTOBER 1492** as [#1, #4, #200, #10, #40] = 'addîyr (H117): {**UMBRA: #215 % #41 = #10**} 1) great, majestic; 1a) ***OF* *WATERS* *OF* *SEA***; 1b) of a tree; 1c) of kings, nations, gods; 2) great one, majestic one; 2a) of nobles, chieftains, servants;

■ #171 - **NOUMENON RESONANCE FOR 12 OCTOBER 1492** as [#40, #90, #6, #30, #5] = m^etsôwlâh (H4688): {**UMBRA: #171 % #41 = #7**} 1) depth, the deep, ***THE* *DEEP* *SEA***;

YOUTUBE: "1492 CONQUEST OF PARADISE (VANGELIS)"

<<https://www.youtube.com/watch?v=aCynyt9z8CQ>>

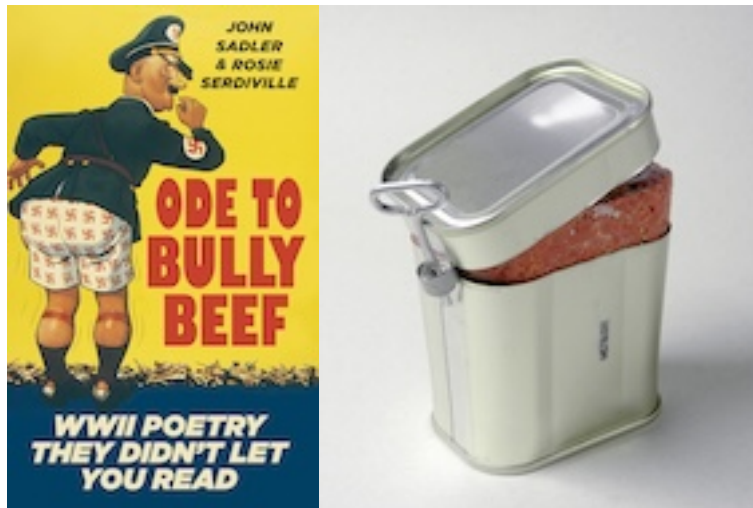
Throughout the whole song, the Pseudo-Latin lyrics (ie. **which we transliterate into the lingua franca**) are repeated several times and only once with this refrain:

IN RÒMINE TIRMÈNO,
NE RÒMINE TO FA,
IMÀGINE PRO MÈNO,
PER IMENTIRÀ.

TELOS TOTAL: #2408 as [#200, #400, #3, #20, #70, #10, #50, #800, #50, #5, #800] = **synkoinōnéō (G4790): {UMBRA: #2408 % #41 = #30} 1)** to become a partaker together with others, or ***TO* *HAVE* *FELLOWSHIP* *WITH* *A* *THING*;**

The first Columbus Day celebration took place in 1792, when New York's Columbian Order—better known as Tammany Hall—held an event to commemorate the historic landing's 300th anniversary. Taking pride in Columbus' birthplace and faith, Italian and Catholic communities in various parts of the country began organizing annual religious ceremonies and parades in his honour. Columbus Day is observed as on the second Monday in October celebrates when Christopher Columbus arrived in the Americas on 12 OCTOBER 1492.

ting (聽): a can (loanword from English "tin")



<<https://www.thehistorypress.co.uk/publication/ode-to-bully-beef/9780752491899/>>

[**IMAGES:** Known today as corned beef, tins of ***BULLY* BEEF*** were the main field rations of the British Army from the Boer War to World War II and was a major source of protein for ANZAC TROOPS in the First World War. A key part of their daily rations, it was extremely salty and not well loved]

APPRAISAL #7 TO TETRA: #20 - ADVANCE (CHIN) - 進 = #471

jìn: 1. to enter, 2. to advance

shàng jìn (上進): [#7 - 上 = #458 / #20 - 進 = #471] - to make progress; to do better; fig. ambitious to improve oneself; to move forwards

zēng jìn (增進): [#13 - 增 = #464 / #20 - 進 = #471] - to promote; to enhance; to further; to advance (a cause etc)

ruì jìn (銳進): [#14 - 銳 = #465 / #20 - 進 = #471] - to advance; to rush forward

jìn dù (進度): [#20 - 進 = #471 / #52 - 度 = #503] - pace; tempo; degree of progress (on project); work schedule

jìn qù (進去): [#20 - 進 = #471 / #66 - 去 = #517] - to go in

"The deserving person advances because he imitates the lofty and illustrious way of the ancient sages embodied in ritual (ie. **the ROYAL OAK TREE planting of 27 OCTOBER 1934**). His efforts are repaid by high position and extraordinary blessings. (In an alternate reading of the Appraisal line, "he advances and so is lofty and illustrious.") Thus, his influence becomes far-reaching in at least two senses: First, his moral influence permeates every aspect of contemporary society. Second, his descendants will receive the benefits of this vast store of accumulated ch'i for generations to come.

進非其以。[聽]咎室耳。測曰。進非其以。毀滋章也。

APPRAISAL #7: He cannot sustain his advance.

Hearing blame, he stops up his ears ([聽]咎室耳).

FATHOMING #7: Advance perverted

Means: Detractions grow ever more obvious.

tīng ([聽]): 1. to listen, 2. to obey, 3. to understand, 4. ***TO* *HEAR* *A* *LAWSUIT***; ***TO* *ADJUDICATE***, 5. to allow; to let something take its course, 6. to await, 7. to acknowledge, 8. ***A* *TIN* *CAN***, 9. information, 10. a hall, 11. Ting, 12. to administer; to process

jiù (咎): 1. to punish; to chastise; to blame, 2. an error; a mistake, 3. ***A* *DISASTER***, 4. ***TO* *LOATHE***; ***TO* *HATE***, 5. bass drum, 6. Gao

zhì (窒): 1. to stop up; ***TO* *OBSTRUCT***

ěr (耳): 1. ear, 2. Kangxi radical 128, 3. and that is all, 4. ***AN* *EAR*-*
SHAPED *OBJECT***, 5. ***ON* *BOTH* *SIDES***, 6. ***A* *VESSEL*
*HANDLE***



Credits: "iStock (Getty Images) | Yurchello108"
<https://en.wikipedia.org/wiki/Tin_can_telephone>

In the Mystery schema, Position 7 is the Beginning of Calamity. This benighted individual, whose advance has come at the expense of the greater good, finally meets severe criticism. Incapable of reform, he can only expect disparaging remarks and disaffection to increase." [**@1, page 185**]

ARTIST: "So why are you against this? Why are you going to bring this into your argument?"

#473 - *CAUSE* *CÉLÈBRE* as [**#6, #2, #50, #400, #10, #5**] = bath (**H1323**): {**UMBRA: #402 % #41 = #33**} **1**) daughter; **1a**) daughter, girl, adopted daughter, daughter-in-law, sister, granddaughters, female child, cousin; **1a1**) ***AS* *POLITE* *ADDRESS***; **1a2**) as designation of women of a particular place; **1a3**) as personification; **1a4**) daughter-villages; **1a5**) ***DESCRIPTION* *OF* *CHARACTER***; **1b**) ***YOUNG* *WOMEN*, *WOMEN***;

DOLF: "Because WOMEN'S SUFFRAGE was the RIGHT of the exercise of VOLUNTARY WILL in political life and this [statue] is not."

ARTIST: "What do you mean?"

DOLF: "This is not."

ARTIST: "What do you mean?"

DOLF: "Women in IRELAND have just been [granted the right of ABORTION] ..."

ARTIST: "No no hang on a moment.."

DOLF: "Women in IRELAND ... this was put here on SAINT PATRICK'S DAY of all people. Of all places."

ARTIST: "But I chose that."

DOLF: "You should not have done that. Its representing [only the] IRISH..."

ARTIST: "No it's not. No it's not."

DOLF: "Well because that ... there was no PLAQUE here on the day that it was [unveiled] ..."

ARTIST: "No but I didn't. I wasn't able to get it ..."

DOLF: "Let me finish..."

ARTIST: "No but you let me finish. I wasn't able ..."

DOLF: "There was no PLAQUE here on the day it was installed."

ARTIST: "Yes there was."

DOLF: "No there wasn't."

ARTIST: "I'm sorry SIR I unveiled the PLAQUE." [**NOTE:** A temporary plaque was provided at the unveiling as later determined from pictorial evidence]

#473 - *CAUSE* *CÉLÈBRE* as [**#8, #9, #1, #400, #10, #5, #600**] /

#434 - *BIG* *BLOKES* *BBQ* SPONSORED BY STAR / CRITERION HOTELS ON 25 AUGUST 2017 / 11 OCTOBER

2019 / #434 - BY ONTIC CHECKSUM: @182 + @102 + @150

ON *ANZAC* *DAY* 25 APRIL - STATE, CONDITION as [#8, #9, #1, #6, #400, #10] = chaṭṭâ'âh (H2403): {UMBRA: #23 % #41 = #23} 1) sin, sinful; 2) sin, sin offering; 2a) sin; 2b) condition of sin, guilt of sin; 2c) punishment for sin; 2d) sin-offering; 2e) *PURIFICATION* *FROM* *SINS* *OF* *CEREMONIAL* *UNCLEANNES*;

DOLF: "I'm sorry ma'am but I took pictures. And I took the picture on the 8 JUNE when the PLAQUE was unveiled and then I went to the BOER WAR MEMORIAL and there were tributes there as well.

So that's good day to you ma'am."

[#228 - *WALKING* away]

ELVIS PRESLEY ONCE SAID, "YOU NEVER STOOD IN THAT MAN'S SHOES / OR SAW THINGS THROUGH HIS EYES / OR STOOD AND WATCHED WITH HELPLESS HANDS / WHILE THE HEART INSIDE YOU DIES / SO HELP YOUR BROTHER ALONG THE WAY / NO MATTER WHERE HE STARTS / FOR THE SAME GOD THAT MADE YOU MADE HIM TOO / THESE MEN WITH BROKEN HEARTS". This quote is a reminder to be empathetic and understanding towards others, especially when we don't agree with them or understand their perspective. It's important to recognize that everyone has their own unique experiences and struggles that shape their worldview. By trying to see things from their point of view, we can build stronger relationships and create a more compassionate world. <<https://www.chron.com/entertainment/article/Was-Elvis-a-racist-Let-the-record-sing-for-itself-1811271.php>>

-- YOU'LL NEVER WALK ALONE --

[Gerry & The Pacemakers]

When you walk through a storm
Hold your head up high
And don't be afraid of the dark
At the end of a storm
There's a golden sky
And a sweet silver song of a lark

Walk on through the wind
Walk on through the rain

Or your dreams be tossed and blown

Walk on! Walk on! With hope in your heart
And you'll never walk alone
You'll never walk alone

Walk on! Walk on! With hope in your heart
And you'll never walk alone
You'll never walk alone."

YOUTUBE: "YOU'LL NEVER WALK ALONE (ELVIS PRESLEY)"

<<https://www.youtube.com/watch?v=8H9T7427EbI>>

#766 - DEME CHECKSUM TOTAL: #228 as [#10, #30, #20, #6, #700] /

#876 - FEME CHECKSUM TOTAL: #228 as [#6, #5, #400, #5, #30, #20, #400, #10]

#1171 - MALE CHECKSUM TOTAL: #228 as [#10, #400, #5, #30, #20, #6, #700] = **hâlak (H1980): {UMBRA: #55 % #41 = #14} 1)** to go, walk, come; **1a) (Qal); 1a1) *TO* *GO*, *WALK*, *COME*, *DEPART*, *PROCEED*, *MOVE*, *GO* *AWAY*;** **1a2) *TO* *DIE*, *LIVE*, *MANNER* *OF* *LIFE* (fig.); 1b) (Piel); 1b1) to walk; 1b2) to walk (fig.); 1c) (Hithpael); 1c1) to traverse; 1c2) to walk about; 1d) (Niphal) to lead, bring, lead away, carry, cause to walk;**

#FOUR: #228 = [#68, #44, #20, #60, #36]

#44 #4 #60

#52 #36 #20

#12 #68 #28

= #108 / #324 {#FOUR: ON *HORSEBACK* WITNESSING #298 / #449 - 13 MARCH 1943 LIQUIDATION OF THE KRAKOW GHETTO}

#450 - NOUMENON / GODHEAD RESONANCE FOR MELBOURNE CUP OF 3 NOVEMBER 2020 as [#10, #80, #80, #70, #10, #200] = **híppos (G2462): {UMBRA: #440 % #41 = #30} 1) a *HORSE*;**

[**OTHER #440 vEVENTS:** MAILBOX 'TIME FOR PAYBACK' THREAT - **7 JANUARY 2017**, SAINT PATRICK'S DAY IRISH 10,000 TROOPS REBELLION PARADE - **20 MARCH 1920**, HISTORIAN ADMITTING IRISH CATHOLIC IMPUNITY AGAINST THE SOVEREIGN - **11 JUNE 2020**, BEERSHEBA CENTENNIAL - **31 OCTOBER 2017**, SLAUGHTERED MEAT IN MAILBOX - **15 NOVEMBER 2017**]



<<http://www.grapple369.com/images/Remembering%20Jewish%20War%20Graves%2020230426%201436%20HRS.jpg>>

<<http://www.grapple369.com/images/Remembering%20Jewish%20War%20Graves%2020230426%201317%20HRS%20-%201.jpg>>

<<http://www.grapple369.com/images/Remembering%20Jewish%20War%20Gaves%2020230426%201333%20HRS%201.jpg>>

[**IMAGES:** THE 3 NOVEMBER WAS IRELAND'S [**#298 / #449**] - WASHER WOMAN WITH CHILD DAY AS A FONDNESS FOR **#808 - *GENOCIDE*** AND PERSONALITY POLITICS.

NOT EVEN DUTCH NAMED HORSES (ANTHONY VAN DYCK) ON MELBOURNE CUP RACE DAY OF 3 NOVEMBER 2020 ARE SAFE FROM THEIR IRISH TRAINER (AIDAN O'BRIEN) **#449 - *MOURNING*** / LOOKING THE OTHER WAY (**NEWSPAPER DEBRIS SIMILARLY WAS REMOVED FROM THE BOER WAR MEMORIAL PRIOR TO THE RACE**) SLAUGHTER MENTALITY.

SIMILARLY **#298 - *ROCKS*** PLACED AS IRISH CATHOLIC DESECRATION AT THE BOER WAR MEMORIAL ON THE DAY AFTER ANZAC DAY 26 APRIL 2023 WERE REMOVED AND A PROPER

RESPECT OF REMEMBRANCE SHOWN TO THE JEWISH WORLD WAR
TWO GRAVE IN THE COMMONWEALTH CEMETERY]

NOTE: That if you are facing charges for intentional fetlock injuries or any other form of animal cruelty, you should seek legal advice from a qualified lawyer as soon as possible. Animal cruelty is a serious matter that can affect your reputation, livelihood, and freedom.

DOLF @ 1224 HOURS ON 7 NOVEMBER 2023: "A strange thing happened, in our little village today, although there was no rain forecast, we had several occurrences of sun rain cloud events and I got wet as I **"WALK[ED] ON THROUGH THE RAIN"**

Did you win on the horses today?

#187 - NOUMENON RESONANCE FOR MELBOURNE CUP ON 7 NOVEMBER 2023 as [#6, #5, #60, #6, #60, #10, #40] / [#6, #60, #6, #60, #10, #5, #40] = çûwç (H5483): {UMBRA: #126 % #41 = #3} 1) swallow, swift; 2) *HORSE*; 2a) chariot horses;

It is kind of like the DUTCH loss of NEW AMSTERDAM (NEW YORK) to the British was "***WITHOUT* *A* *SHOT***"...

The Dutch settlement of New Amsterdam was established in 1625 at the southern tip of Manhattan Island as the capital of the colony of New Netherland, run by the Dutch West India Company. In 1664, the English seized NEW AMSTERDAM and renamed it NEW YORK after the DUKE OF YORK (later James II & VII). The English takeover was not without resistance, but the Dutch ultimately surrendered ***WITHOUT* *A* *SHOT*** being fired. After the Second Anglo-Dutch War of 1665–67, England and the United Provinces of the Netherlands agreed to the status quo in the Treaty of Breda.

In 1901, after the death of Queen Victoria, George's father ascended the throne as King Edward VII. And George inherited the title of DUKE OF CORNWALL AND YORK. Later George V (3 JUNE 1865 – 20 JANUARY 1936) was King of the United Kingdom and the British Dominions, and Emperor of India, from 6 MAY 1910 until his death in 1936.

The planting of the OAK TREE within the local VICTORIA GARDENS by the DUKE OF GLOUCESTER on 27 OCTOBER 1934 is obtained from a descent sapling as planted by the DUKE OF YORK during his tour of the COMMONWEALTH in 1901 when he opened the first Australian parliament.

In that "THE GREAT DUTCH / IRISH CATHOLIC WAR" is "***WITHOUT* *A* *FIGHT***" and succeeds on an objective as reasoned merit."

ARTIST: "Who are you taking it to?"

DOLF: "I will take you to court as well."

[**#228 - *WALKING*** away]

DOLF: "For vilification against my DUTCH heritage, my homosexuality and my JEWISH belief."

[**#228 - *WALKING*** away]

DOLF: "When CAPTAIN COOK discovered AUSTRALIA he said the WEST COAST belonged to the DUTCH [as] it was their discovery."

APPRAISAL #2 / MEANING TO TETRA: #21 - RELEASE (SHIH) - 釋 = #472

shì: 1. ***TO* *RELEASE***; ***TO* *SET* *FREE***, 2. ***TO* *EXPLAIN***; ***TO* *INTERPRET***, 3. to remove; to dispel; to clear up, 4. ***TO* *GIVE* *UP***; ***TO* *ABANDON***, 5. to put down, 6. to resolve, 7. to melt, 8. Śākyamuni, 9. Buddhism, 10. Śākya; Shakya, 11. pleased; glad

shì wén (釋文): [**#21 - 釋 = #472 / #47 - 文 = #498**] - interpreting words; to explain the meaning of words in classic texts; to decipher an old script
shì yí (釋疑): [**#21 - 釋 = #472 / #62 - 疑 = #513**] - to dispel doubts; to clear up difficulties

"And though the patterns they establish help lesser creatures realize their innate potential, both the Tao and the sage prefer to operate behind the scenes, without drawing attention to themselves. In consequence, few among us can fully recognize, let alone articulate the extent of their innate power. They are at once "extraordinary"

and "ordinary" (because existence without them seems impossible).
No wonder their achievements cannot be adequately described.

動于向景。測曰。動于向景。不足觀[聽]也。

APPRAISAL #2: Movement yields echo and shadow.
FATHOMING #2: Movement yielding only echo and shadow
Means: It is not worth noting (不足觀[聽]也).

bùzú (不足): 1. ***NOT* *WORTH***, 2. not enough, 3. not capable,

guān (觀): 1. ***TO* *LOOK* *AT***; to watch; to observe, 2. Taoist monastery; monastery, 3. to display; to show; to make visible, 4. Guan, 5. appearance; looks, 6. a sight; a view; a vista, 7. ***A* *CONCEPT***; ***A* *VIEWPOINT***; ***A* *PERSPECTIVE***, 8. to appreciate; to enjoy; to admire, 9. an announcement, 10. a high tower; a watchtower, 11. Surview

tīng ([聽]): 1. to listen, 2. to obey, 3. to understand, 4. ***TO* *HEAR* *A* *LAWSUIT***; ***TO* *ADJUDICATE***, 5. to allow; to let something take its course, 6. to await, 7. to acknowledge, 8. ***A* *TIN* *CAN***, 9. information, 10. a hall, 11. Ting, 12. to administer; to process

yě (也): 1. also; too, 2. a final modal particle indicating certainty or decision, 3. either, 4. even, 5. used to soften the tone, 6. used for emphasis, 7. used to mark contrast, 8. used to mark compromise



<<http://www.grapple369.com/images/Irish%20First%20Mothers%2020210217.png>>

#449 - MONUMENT / MEMORIAL (mnēma (G3418): a monument or memorial to any person or thing)

#449 - VIOLATE A COVENANT (châlal (H2490): to treat as common [PAPAL BULL 4 MAY 1493: #468])
#449 - MOURN ('âbal (H56): to mourn of humans)
#449 - VIRGIN (b^ethûwlâh (H1330): virgin)
#449 - BEGET (yâlad (H3205): day of birth; bring forth of child birth; wicked behaviour [13 JANUARY: #116 - CLEAVE SEXUALLY; PAPAL BULL 4 MAY 1493: #41 - RESPONSE (YING); #439])
#449 - NAKED CHILD (châthal (H2853): enwrap or swaddled)
#449 - WOMB (métra (G3388): the womb)
#449 - METAL PLATE (lûwach (H3871): plate of metal)
#449 - DECREE (kâthab (H3789): inscribe; describe in writing [13 JANUARY: #432 - 21 MARCH 2013 APOLOGY])
#449 - LITIGATION / COURT (mishpât (H4941): right, privilege, due (legal); act of deciding a case [PAPAL BULL 4 MAY 1493: #439])
#449 - CONSECRATE / SET APART (qâdash (H6942): be separate: cherished; honour / hallow as sacred or holy: blessed [13 JANUARY: #419 - SLAUGHTER / GENOCIDE])

Echo and shadow usually symbolize the mysterious but powerful attraction between things in categorical sympathy. These same images can also suggest the close conformity of the superior man to cosmic norms, of inferiors to true superiors, and so on. Here, however, the point is decidedly different: While the unseen Tao produces manifest achievements, self-important operators produce no tangible benefit, either because their nature is fundamentally derivative (like echo and shadow), or because they pursue transitory goals of no greater substance than an echo or shadow. As the Chinese proverb says, "They chase the wind and catch the shadow." A return to the basic and substantial, rather than the secondary and shifting, would lead men back to the Tao." [**@1, page 187**]

SUBSEQUENT #175 - WOMAN WITH CHILD STATUE DIALOG WITH ARTIST @ 1747 HOURS ON MONDAY 28 MAY 2018

DOLF: "Just one more question if I may?"

Did you get a planning permit for it?"

ARTIST: "Sorry my darling."

DOLF: "Did you get a planning permit for it?"

ARTIST: "Yes."

DOLF: "You did?"

ARTIST: "Yeah."

DOLF: "We were not notified about it."

ARTIST: "I'm sorry darling I don't know what you are on about because I'm getting very ***SCARED***."

DOLF: "Why should you be ***SCARED***?"

ARTIST: "I'm ***SCARED*** of you..."

DOLF: "Why should you be ... I'm just asking you..."

ARTIST: "I'm just ***SCARED*** of you and I see you have been THREATENING."

DOLF: "I'm not being THREATENING at all ma'am."

ARTIST: "You are being THREATENING."

DOLF: "I'm not being THREATENING. I've got it on video tape so I don't need to be THREATENING."

ARTIST: "Well you have just THREATENED me and I'm going to ring the police."

DOLF: "No I didn't thank-you."

APPRAISAL #6 / MEANING TO TETRA: #62 - DOUBT (YI) - 疑 = #513

yí: 1. to doubt; to disbelieve, 2. to suspect; to wonder, 3. puzzled, 4. to seem like, 5. ***TO* *HESITATE***, 6. to fix; to determine, 7. to copy; to imitate; to emulate, 8. to be strange, 9. ***TO* *DREAD***; ***TO* *BE* *SCARED***

shì yí (釋疑): [#21 - 釋 = #472 / #62 - 疑 = #513] - to dispel doubts; to clear up difficulties

jiāng xìn jiāng yí (將信將疑): [#78 - 將 = #529 / #62 - 疑 = #513] - half believing, half doubting; skeptical

yí nán (疑難): [#62 - 疑 = #513 / #79 - 難 = #530] - hard to understand; difficult to deal with; knotty; complicated

"Any learned person, then, who looked beyond the surface would be expected to see the difference between real gold and its imitator. Those of little discernment, however, mistake the base for the precious. Since Appraisal 5 describes the leader, it is evidently the ruler's failure to distinguish good from evil men that is particularly decried. (More pointedly, this poem may criticize members of the elite, including many emperors, who favoured alchemists and immortality seekers over sober scholars.)

誓貞可[聽]。疑則有誠。測曰。誓貞可[聽]。明王命也。

APPRAISAL #6: Honest oaths are fit to be heard (誓貞可[聽]).

In cases of doubt, they preserve the truth.

FATHOMING #6: Proper oaths worth hearing (誓貞可[聽]).

Mean: They are decrees of enlightened kings.

#387 - NOUMENON RESONANCE FOR 28 MAY 2018 as [#5, #300, #2, #10, #70] / #373 as [#1, #300, #2, #70] = shâba' (H7650): {UMBRA: #372 % #41 = #3} 1) to swear, adjure; 1a) (Qal) sworn (participle); 1b) (Niphal); 1b1) to swear, *TAKE* *AN* *OATH*; 1b2) to swear (of Jehovah by Himself); 1b3) to curse; 1c) (Hiphil); 1c1) to cause to take an oath; 1c2) to adjure;

shì (誓): 1. to vow; to pledge; to swear, 2. an oath; a vow

zhēn (貞): 1. virtuous; chaste; pure, 2. loyal, 3. divination, 4. chastity, 5. to divine, 6. auspicious, 7. *UPRIGHT*, 8. lower part of the trigrams in the Yijing, 9. four

kě (可): 1. can; *MAY*; permissible, 2. but, 3. such; so, 4. able to; possibly, 5. *TO* *APPROVE*; *TO* *PERMIT*, 6. to be worth, 7. to suit; to fit, 8. khan, 9. to recover, 10. to act as, 11. to be worth; to deserve, 12. approximately; probably, 13. expresses doubt, 14. really; truly, 15. used to add emphasis, 16. beautiful, 17. Ke, 18. used to ask a question

tīng ([聽]): 1. to listen, 2. to obey, 3. to understand, 4. ***TO* *HEAR* *A* *LAWSUIT***; ***TO* *ADJUDICATE***, 5. to allow; to let something take its course, 6. to await, 7. to acknowledge, 8. ***A* *TIN* *CAN***, 9. information, 10. a hall, 11. Ting, 12. to administer; to process

As written or verbal compacts, oaths provide a standard by which all doubts may be resolved to the satisfaction of the parties concerned. Wise rulers learn early to be careful in how they frame their words. A well-known story recorded in the Garden of Sayings speaks to this: King Ch'eng of Chou (tradit. r. 11151079) as a child was out playing with a friend. In jest, he cut a leaf from a pawlownia tree, then announced, "I use this to enfeoff you." Later, when the story was reported to the regent, the regent insisted that the king's word must be kept; therefore, the king's playmate was duly awarded a fief." [**@1, page 361**]

CONCLUSION

Quite apart from any consideration on whether these parties of clandestine "IRISH ACTIVISM" with an ANTAGONISM towards GOVERNMENT, by actions of omission such as withholding and obmutescence or commission occasioning HISTORICAL revisionism (ie. ***fastidiously undertaken as if it were a military operation***) are then accountable for other persons taking advantage of their actions, is not resolved here, but what we observe is a value statement of **#298 / #449** - IRISH CATHOLIC AFFECTION FOR #808 - GENOCIDE.

The vicarious liability clearly emerges when persons make VEXATIOUS and LIBELOUS claims as then grounds for PERSONAL SAFETY AND INTERVENTION ORDERS so as to subject a person to COURT sanction, censorship in being an evasive tacit to avoid answering the reasonable question of an "accountability for other persons taking advantage of their actions."

An aspect of the IBAC COMPLAINT (ie. ***they see a HEBREW word and are thereby overcome with a prejudice not seen since 1933***) as **CASE-20224007** lodged 14 JULY 2022 and relevant to matters raised within the COMPLAINT proper was our assertion that the false considerations of CATHOLIC RELIGIOUS BELIEF which are raised by an APPLICATION FOR INTERVENTION AND PERSONAL SAFETY ORDER as CASE NUMBER L10182359 being interim orders granted 6 FEBRUARY 2020 are made to advance by **FORMULA OF**

PROGRESSION { @6 - FORM OF NATURE / @3 - NATURE SURMOUNTS NATURE } the CAUSAE COMMUNI of IRISH REPUBLICAN ACTIVISM in conjunction with the HIJACKING of the ANZAC 2018 CENTENNIAL as constituting a WAR CRIME.

GRAEME DOBELL (THE STRATEGIST: AUSTRALIAN STRATEGIC POLICY INSTITUTE) ON 25 APRIL 2020: "THE MEANING OF ANZAC DAY:

The AUSTRALIAN IMPERIAL FORCE (AIF) was an identity as significant as the slouch hat. When our military were named the AUSTRALIAN DEFENCE FORCE in the 1970s, DEFENCE SECRETARY ARTHUR TANGE and his political masters well understood which bit of the tradition they were honouring and which bit had already died.

At its inception, the contest over the meaning and ownership of ANZAC DAY was the tension between Australian and Imperial.

For some, empire and Australia were inextricably united. Others believed Australia had sacrificed her youth to unworthy imperial ends.

Mix into this the great political and sectarian divide that cut through Australia during the conscription referendums of WORLD WAR I, and ached for decades.

For 25 years, Catholics were discouraged from taking part in ANZAC DAY as a 'non-denominational' ceremony honouring the dead. As the journalist JACK WATERFORD notes, the chief Catholic military chaplain, ARCHBISHOP DANIEL MANNIX, considered ANZAC DAY 'forbidden to Catholics' and regarded the RSL hierarchy as 'morally equivalent to high-grade Freemason, which, of course, they often were'.

On its foundation in 1916, the RSL's full title was the 'RETURNED SAILORS AND SOLDIERS IMPERIAL LEAGUE OF AUSTRALIA'. Imperial meant British and MANNIX wouldn't nod to that, or to the officer class at the top of the RSL.

The RSL's grip on ANZAC DAY meant a deeply conservative organisation wielded a great Australian talisman through the 20th century.

As a Protestant, my dad was on the other side of the sectarian divide. While he laughed at the RSL when it was in jingo mode, he served on RSL committees for many years and was a proud life member. He thought the league did more good than harm. When old mates were in trouble, the RSL was a network that could be quickly mobilised." <<https://www.aspistrategist.org.au/the-meaning-of-anzac-day/>>

JACK WATERFORD (SYDNEY MORNING HERALD) @ 1930 HOURS ON 24 APRIL 2015: "ANZAC DAY – BEST WE FORGET THE RSL IN PEACETIME:

The commemoration of ANZAC DAY was not built on a Lincoln-like Gettysburg address of resolve that dead men should not have died in vain, or that this nation, under God, should have a new birth of freedom. There was no new birth of freedom. Half-hearted soldier settlement schemes mostly failed. The end of war brought no revival, no burst of optimism, business confidence, full employment and a resumption of an old life.

...

Protestant ministers, trying to see the ***HAND* *OF* *GOD*** in the outcome, appropriated religious words, rituals and symbols, such as "sacrifice", "consecrate" and "sacred tasks" into their civic oratory – a reason Irish Catholics were, for 25 years after ANZAC, discouraged from participation in "non-denominational" ceremonies honouring the dead. These Catholics were incited to feel an extra bitterness because of the brutal British suppression of the 1916 Easter Rebellion, open disparagement of the patriotism and false claims about the voluntary enlistment rate of Catholics (the same as for others), and the bitterness of the anti-conscription referendums. A combination of these caused ARCHBISHOP DANIEL MANNIX, perversely the chief Catholic military chaplain, to treat ceremonials with "non-denominational" features, as forbidden to Catholics, and to regard the RSL hierarchy being, morally equivalent to high-grade Freemasons, which, of course, they often were.

Bodies like the RSL were from the start dominated by professional soldiers and the officer class, many of whom, from the moment of their return, feared that the dislocation of war would lead to an outbreak of Bolshevism in Australia, or, perhaps worse, militant unions and a Labor government..." <<https://www.smh.com.au/>

opinion/anzac-day-best-we-forget-the-rsl-in-peacetime-20150422-1mqhms.html>

LOCAL HISTORIAN ROSS JACKSON (AS A SIGNIFICANT WITNESS IN SUPPORT TO THE RETURNED SERVICES LEAGUE PERSECUTION OF DUTCH HERITAGE IDENTITY) **HAS ADMITTED ON A VIDEO RECORDING MADE @ 1402 HRS ON 11 JUNE 2020** THAT SUCH **ACTIONS WERE AN IMPUNITY AGAINST THE SOVEREIGN BY JINGOISTIC ANZAC REPUBLICANISM AS IRISH CATHOLICISM**: "THE INTENTION WAS TO DRAW INTERNATIONAL NOTICE TO THEIR POLITICAL PLIGHT AND THE BULLYING TACTICS OF THEIR ANTAGONIST.

THE MIGHT OF THE BRITISH EMPIRE CRUSHED THEIR **#308 - *STRUGGLE*** {áthlēsis (**G119**): **TO CONTEST, TO *COMBAT*, TO STRIVE, *STRUGGLE*, HARD TRIAL**} IN A BITTER CONFLICT THAT CONTINUED UNTIL THE LAST DAY OF [31] MAY 1902." [**HIJACKING OF THE WORLD WAR ONE / ANZAC 2018 CENTENNIAL**, Gippsland Times 23 OCTOBER 2018, Print edition only]

PEWTER: xī (錫)

APPRAISAL #5 TO TETRA: **#8 - OPPOSITION** (KAN) - 𠄎幹 = **#459**

APPRAISAL #4 TO TETRA: **#12 - YOUTHFULNESS** (T'UNG) - 𠄎童 = **#463**

APPRAISAL #5 TO TETRA **#48 - RITUAL (LI)** - 𠄎禮 = **#499**

TIN (BULLY BEEF): tīng (聽)

APPRAISAL #7 TO TETRA: **#20 - ADVANCE** (CHIN) - 𠄎進 = **#471**

APPRAISAL #2 TO TETRA: **#21 - RELEASE** (SHIH) - 𠄎釋 = **#472**

APPRAISAL #6 TO TETRA: **#62 - DOUBT** (YI) - 𠄎疑 = **#513**

EMAIL TO BBC @ 1147 HOURS ON 12 JUNE 2023: "EX-SAS SOLDIER HESTON RUSSELL GIVEN TO PREJUDICE AGAINST PERSONS OF DUTCH HERITAGE KNOWINGLY MAKING FALSE PUBLIC COMMENTS ON 'YEARS SHALL NOT *CONDEMN*':



<<https://fb.watch/I2yDtAi5Hw/?mibextid=qC1gEa>>

FACEBOOK POST @ 0509 HOURS ON 7 JUNE 2023 - WE WILL NOT FORGET 🇺🇦 🇦🇺 🇺🇦 #VETERANS #RESPONSIBILITY #WORDS #ACTIONS #AUSTRALIA #ODE

— **ONE TIN SOLDIER** —
[Released AUGUST 1969]

“Listen children to a story
That was written long ago
About a kingdom on a mountain
And the valley folk below

On the mountain was a treasure
Buried deep beneath a **#298 - *STONE***
And the valley people swore
They'd have it for their very own

Go ahead and hate your neighbour
Go ahead and cheat a friend
Do it in the name of Heaven **@12: #468 / #472**
You can justify it in the end **@13: #522 / #535**
There won't be any trumpets blowing
Come the judgement day
On the bloody morning after
One tin soldier rides away

So the people of the valley
Sent a message up the hill
Asking for the buried treasure

Tons of gold for which they'd kill

Came an answer from the kingdom
With our brothers we will share
All the secrets of our mountain
All the riches buried there

Now the valley cried with anger
Mount your **#440 / #450 - *HORSES***, draw your sword
And they killed the mountain people
So they won their just reward

Now they stood beside the treasure
On the mountain dark and red
Turn the **#298 - *STONE*** and which beneath it
Peace on earth was all it said

Go ahead and hate your neighbour
Go ahead and cheat a friend
Do it in the name of Heaven
You can justify it in the end
There wont be any trumpets blowing
Come the judgement day
On the bloody morning after
One tin soldier rides away

Go ahead and hate your neighbour
Go ahead and cheat a friend
Do it in the name of Heaven
You can justify it in the end
There wont be any trumpets blowing
Come the judgement day
On the bloody morning after
One tin soldier rides away."

<[http://www.grapple369.com/Savvy/?
date:2023.8.3&male:468,522&feme:472,535](http://www.grapple369.com/Savvy/?date:2023.8.3&male:468,522&feme:472,535)>

"ONE TIN SOLDIER" is a 1960s counterculture era anti-war song written by Dennis Earle Lambert and Brian Potter. Canadian pop group THE ORIGINAL CASTE (consisting of Dixie Lee Innes, Bruce Innes, Graham Bruce, Joseph Cavender and Bliss Mackie) first

recorded it in AUGUST 1969 for both the TA label and its parent Bell label.

#968 - MALE CHECKSUM TOTAL: #468 as [#5, #50, #400, #2, #100, #10, #200, #1, #200] = enybrízō (G1796): {UMBRA: #1374 % #41 = #21} 1) *TO* *INSULT*;

#1201 - FEME CHECKSUM TOTAL: #472 as [#80, #70, #300, #1, #80, #70, #400, #200] = potapós (G4217): {UMBRA: #801 % #41 = #22} 1) *FROM* *WHAT* *COUNTRY*, *NATION* *OR* *TRIBE*; 2) of what sort or quality (what manner of); 2a) of persons; 2b) of things;

#2497 - FEME CHECKSUM TOTAL: #472 as [#200, #300, #100, #1, #300, #5, #400, #40, #1, #300, #800, #50] = stráteuma (G4753): {UMBRA: #1347 % #41 = #35} 1) an army; 2) *A* *BAND* *OF* *SOLDIERS*; 3) bodyguard, guards men;

"ONE TIN SOLDIER" describes the story of a fictional Kingdom located on a mountain, who possess a GREAT TREASURE. The neighbouring faction from the mountain's valley becomes envious of this treasure, and intend to claim it for themselves, suspecting it may be gold. The Kingdom refuses their request, instead offering to share it rather than surrender it outright. The people of the valley proceed to invade the Kingdom and kill everyone in order to seize the treasure. Once the treasure is located, it is revealed that it is actually a **#298 - *STONE*** inscribed with "peace on earth" on the bottom, implying the invasion was pointless.

The song, recorded by various artists, charted each year from 1969 to 1974 on various charts in the United States and Canada. However, it did not chart outside North America. [ref: Wikipedia One_Tin_Soldier]

#917 - MALE CHECKSUM TOTAL: #522 as [#5, #80, #10, #20, #1, #30, #5, #200, #1, #40, #5, #50, #70, #400] = epikaléomai (G1941): {UMBRA: #272 % #41 = #26} 1) to put a name upon, to surname; 1a) to permit one's self to be surnamed; 2) to be named after someone; 3) to call something to one; 3a) to cry out upon or against one; 3b) *TO* *CHARGE* *SOMETHING* *TO* *ONE* *AS* *A* *CRIME* *OR* *REPROACH*; 3c) *TO* *SUMMON* *ONE* *ON* *ANY*

***CHARGE*, *PROSECUTE* *ONE* *FOR* *A* *CRIME*;** 3d) to blame one for, accuse one of; 4) to invoke; 4a) to call upon for one's self, in one's behalf; 4a1) any one as a helper; 4a2) as my witness; 4a3) as my judge; 4a4) to appeal unto; 4b) to call upon by pronouncing the name of Jehovah; 4b1) an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name;

#2157 - MALE CHECKSUM TOTAL: #522 as [#20, #1, #300, #1, #500, #100, #70, #50, #5, #10, #300, #800] = **kataphronéō (G2706): {UMBRA: #1847 % #41 = #2} 1) *TO* *CONTEMN*, *DESPISE*, *DISDAIN*, *THINK* *LITTLE* *OR* *NOTHING* *OF*;**

#2074 - FEME CHECKSUM TOTAL: #535 as [#1, #50, #1, #200, #300, #1, #400, #100, #70, #400, #50, #300, #1, #200] = **anastauróō (G388): {UMBRA: #1923 % #41 = #37} 1) *TO* *RAISE* *UP* *UPON* *A* *CROSS*, *CRUCIFY*;**

On 25 OCTOBER 2023, a gunman **KILLED 18 PEOPLE** and injured 13 others during a shooting spree at two locations in Lewiston, Maine, United States.

The Androscoggin County Sheriff's Office released a photograph of the suspect, 40-year-old ROBERT CARD (b. 4 APRIL 1983), and an intensive manhunt commenced for the former a sergeant first class in the United States Army Reserve who had enlisted in December 2002. An Army spokesperson confirmed that CARD was a member of the reserves, but had no active deployments.

CNN's John Miller, citing law enforcement sources, reports that CARD purchased the RUGER SFAR during JULY in Maine, about 10 days before he had an encounter with New York State Police and his National Guard superiors that led to his hospitalization for mental health reasons. CARD had complained of hearing voices and threatened to "shoot up" a military base in Saco. The New York State Police responded to the report and transported him to the Keller Army Community Hospital at the academy, where he was committed for two weeks for medical evaluation

According to Newsweek, CARD'S now-deactivated X account showed he was interested in right-wing figures, with his "liked" posts including content from Donald Trump Jr., Tucker Carlson, and Dinesh

D'Souza's accounts. He also liked tweets by former House Speaker Kevin McCarthy and Jim Jordan, according to screenshots

An arrest warrant was issued, citing eight counts of murder. On 27 OCTOBER, he [ALLEGEDLY ATTACKED SEVERAL LOCAL BUSINESSES THAT WERE BELIEVED AS CONSPIRACY TO BE INVOLVED IN SPREADING A RUMOUR ONLINE THAT HE WAS A PEDOPHILE] and was subsequently found dead from an apparent self-inflicted gunshot wound in proximity to a dumpster at a recycling center in nearby Lisbon, where he had recently worked. [Wikipedia 2023_Lewiston_shootings et al]

YOUTUBE: "ONE TIN SOLDIER (THE ORIGINAL CASTE)"

<<https://www.youtube.com/watch?v=cTBx-hHf4BE>>



<https://en.wikipedia.org/wiki/Long_Tan_Cross>

[**IMAGE:** On 18 AUGUST 1966, 108 soldiers of D Company, 6RAR – outnumbered 10 to one – fought a fierce battle in the Long Tan rubber plantation.

Three years later soldiers returned to the site of the battle to erect and dedicate a commemorative cross for the **18 MEN WHO LOST THEIR LIVES**. On 6 DECEMBER 2017 the AUSTRALIA WAR MEMORIAL accepted the return of the Long Tan Cross from the Vietnamese government and placed it on permanent display at the War Memorial]

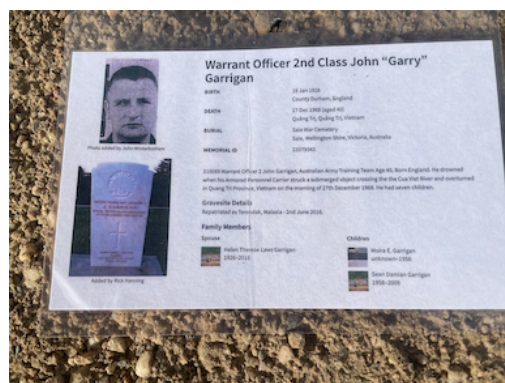
#1195 - **MALE CHECKSUM TOTAL: #449** as [#20, #1, #300, #1, #200, #300, #8, #200, #70, #40, #5, #50] = **kathístēmi (G2525): {UMBRA: #598 % #41 = #24} 1) *TO* *SET*, *PLACE*, *PUT*; 1a) *TO* *SET* *ONE* *OVER* *A***

***THING* (*IN* *CHARGE* *OF* *IT*); 1b)** to appoint one to administer an office; **1c)** to set down as, constitute, to declare, show to be; **1d)** to constitute, to render, make, cause to be; **1e) *TO* *CONDUCT* *OR* *BRING* *TO* *A* *CERTAIN* *PLACE*;** **1f)** to show or exhibit one's self; **1f1)** come forward as;

TOM PERRY / ZOE ASKEW (GIPPSLAND TIMES) ON 8 AUGUST 2023: "PAYING RESPECTS TO FALLEN VIETNAM WAR

HEROES: A SOLEMN vigil was held at SALE [WAR] CEMETERY last THURSDAY 3 AUGUST (ie. *When the first members of the Australian Army Training Team Vietnam arrive in Vietnam*) 2023 to acknowledge those killed in action during the Vietnam War. Fifteen veterans gathered at the grave of Warrant Officer 2nd Class (WO2) JOHN GARRIGAN to pay their respects (ie. *where abnormally posies have previously been laid at other subjective remembrance events*). WO2 GARRIGAN was born 19 JANUARY 1928 in England, but living in Maffra at the time of his deployment to Vietnam. The soldier, known as "Garry" to his friends, drowned when his armoured personnel carrier struck a submerged object and overturned while crossing the Cua Viet River in Huang Tri on 27 DECEMBER 1968.

THE **ROBERT (*BRIGHT* *FAME*) CARD** TO WARRANT OFFICER 2ND CLASS JOHN GARRIGAN WAS STREWN AGAINST THE FENCE AS GARBAGE



#213 as [#6, #3, #4, #200] / [#3, #4, #200, #6] / #237 - NOUMENON RESONANCE FOR 3 AUGUST 2023 as [#3, #4, #200, #10, #500] = gâdêr (H1447): {UMBRA: #207 % #41 = #2} 1) *FENCE*, wall;

He is one of 523 Australian servicemen to have lost their lives during the 11-year campaign. He was initially buried in Malaysia,

before being exhumed and repatriated to the SALE WAR CEMETERY in **#233 / #449 - 2 JUNE 2016** the site's first **#213 - *INTERMENT*** (**#213 - ekphérō (G1627): *THE* *DEAD* *FOR* *BURIAL***; ***OF* *THE* *EARTH* *BEARING* *PLANTS***) since WW2.



EMAIL TO IBAC AS CASE IBAC CASE-20224007 @ 0619 HOURS ON 7 AUGUST 2023: "THERE WAS AN UNUSUAL [SCATTERING OF A] POPPY WREATH COMMEMORATION AT OUR SALE WAR CEMETERY OBSERVED ON 6 AUGUST 2023 SINCE THE DATE OF DEATH 27 DECEMBER 1968 AS OCCURRING DURING THE VIETNAM CAMPAIGN BUT BEARS NO RELATIONSHIP TO ANY DATE EXCEPT LIKELY [3 or 5] AUGUST AND IS BEFORE VIETNAM VETERANS DAY 18 AUGUST. The info about the person bearing an IRISH HERITAGE NAME together with a POPPY from the otherwise immaculate WREATH as diabolical mediation was thrown (ie. **#45 - 𠄎大 = #496 - *BIG* / *ADULT*** (8 to 12 JULY) / **#70 - 𠄎割 = #521 - *TO* *SEVER***, ***TO* *ABANDON*** (28 OCTOBER to 1 NOVEMBER) dynamic) into the bushes adjacent to the **#213 - *FENCE*** and is unlikely to have made it there by cause of wind since there would be an impediment."

#213 as [#1, #4, #8, #200] = háidēs (G86): {UMBRA: #213 % #41 = #8} 1) name Hades or Pluto, the god of the lower regions; 2) Orcus, the nether world, the realm of the dead; 3) later use of this word: *THE* *GRAVE*, death, hell;

#242 - NOUMENON RESONANCE FOR 3 AUGUST 2023 as [#100, #2, #90, #700] / #213 as [#1, #100, #2, #90, #500] = qâbats (H6908): {UMBRA: #192 % #41 = #28} 1) *TO* *GATHER*, ***ASSEMBLE***; **1a)** (Qal) to gather, collect, assemble; **1b)** (Niphal); **1b1)** to assemble, gather; **1b2)** to be gathered; **1c)**

(Piel) to gather, gather together, take away; **1d**) (Pual) to be gathered together; **1e**) (Hithpael) to gather together, be gathered together;

The event was conducted as part of the Vietnam Veterans Vigil (ie. **An intention to hold a Service of Remembrance at every grave or Commemorative plaque site across the nation and overseas on the 3 AUGUST 2023**), an annual nationwide-observance that focuses on individual loss (ie. **#449 - 'âbal (H56): *PLAY* *THE* *MOURNER***) during the Vietnam War rather than national, collective loss. Similar low-key ceremonies were conducted at the graves of other servicemen across the country. Those involved in the conflict will be honoured again as part of Vietnam Veterans Day, taking place next Friday 18 AUGUST. The event will be recognised locally with a memorial service, to be held at SALE RSL on York Street at 1100 hours."

#62 - NOUMENON RESONANCE FOR 3 AUGUST 2023 as [#50, #4, #8] /

#433 - NOUMENON RESONANCE FOR 3 AUGUST 2023 as [#6, #5, #4, #8, #400, #10] /

#508 as [#6, #50, #4, #8, #400, #600] = **nâdach (H5080): {UMBRA: #62 % #41 = #21} 1**) to impel, thrust, drive away, banish; **1a**) (Qal); **1a1**) to impel; **1a2**) to thrust away, banish; **1b**) (Niphal); **1b1**) to be impelled; **1b2**) ***TO* *BE* *THRUST* *OUT*, *BE* *BANISHED***; **i**) banished, outcast (participle); **1b3**) to be driven away; **1b4**) ***TO* *BE* *THRUST* *AWAY*, *THRUST* *ASIDE***; **1c**) (Pual) to be thrust into; **1c1**) thrust (participle); **1d**) (Hiphil); **1d1**) to thrust, move, impel; **1d2**) to thrust out, banish; **1d3**) to thrust away, thrust aside; **1e**) (Hophal) to be chased, be hunted; **1e1**) chased, hunted (participle);

Aussies can now have their ashes blasted into space

By Sarah Swain
7:46pm Oct 31, 2023



Aussies can be blasted into space after they die

Aussies can now have their ashes blasted into space

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7:46pm Oct 31, 2023



Aussies can be blasted into space after they die

YOUTUBE: "AARON HIBELL - TWILIGHT ZONE"

<<https://www.youtube.com/watch?v=Mn6MyeTPt60>>

Usage of the terms PEWTER / TIN within the CANON OF SUPREME MYSTERY published in 4 BCE, by yielding IDENTICAL CATEGORIES OF UNDERSTANDING to the building blocks of CONSCIOUSNESS INSTANTIATION in being fundamental to any stable reality as experience and contented state which are the identified basis for POLITICAL ACTIONS involving the CHERISHED MOTHER STATUE are a substantiation of it being TREASONOUSLY deployed as TROJAN for the HIJACKING ANZAC 2018 CENTENNIAL / WHITEWASHING WORLD WAR II ATROCITY **#298 / #449** to advance an IRISH CATHOLIC REPUBLICAN ACTIVIST CAUSE involving a RACIAL HATRED / EVIL (*evasion of NAZI empathy / SAINT PATRICK'S day unwed cherished mother with naked child statue*) as persecution of DUTCH IDENTITY and their prerogative of first discovery.

Is no more unequivocally exhibited than by the callous indifference and lack of will to intervening as remedial action being the embodiment of WELLINGTON SHIRE COUNCIL for which rate payers will bear the cost of compensation.

YOUTUBE: "VIVA LA VIDA (GREGORIAN COVER OF COLD PLAY)"

<<https://www.youtube.com/watch?v=4hg-Ke3arn0>>

SEE ALSO: "EVIDENCE OF IRISH CATHOLIC REPUBLICAN ACTIVISM DEPLOYING HITLER'S TABLE TALK SCHEMA OF NIHILISTIC TOTALITARIANISM"

<<http://www.grapple369.com/Groundwork/Instructions%20For%20Legal%20Assistance%20-%20Appendix%20123.pdf>>

A revision of this document may be obtained from the following URL:

<<http://www.grapple369.com/Groundwork/Instructions%20For%20Legal%20Assistance%20-%20Appendix%20726.pdf>>

@1 - NYLAN, Michael. A Translation with Commentary of the T'AI HSÜAN CHING (The Canon of Supreme Mystery) by Yang Hsiung 4 BCE, 1993, State University of New York

Revision Date: 7 November 2023